

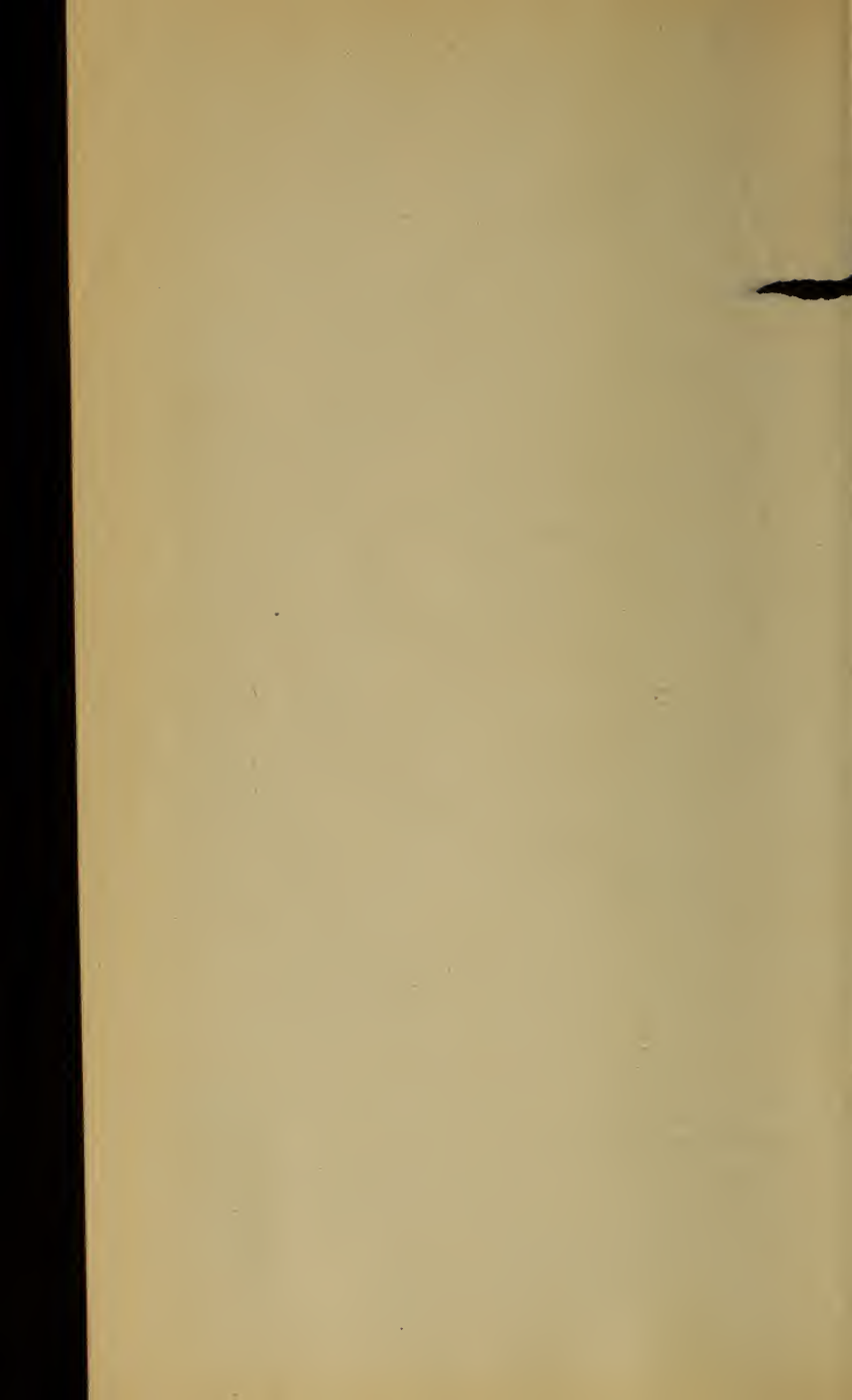
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SANCTUARY-BOYS'

ILLUSTRATED MANUAL.

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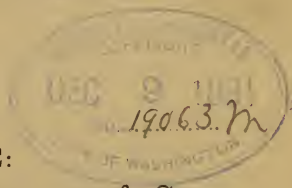
CEREMONIES OF THE INFERIOR MINISTERS AT LOW
MASS, HIGH MASS, SOLEMN HIGH MASS, VES-
PERS, ASPERGES, BENEDICTION OF THE
BLESSED SACRAMENT, AND ABSO-
LUTION FOR THE DEAD.

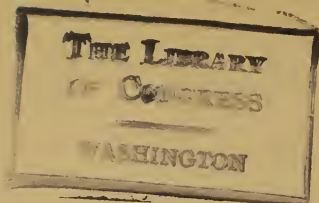
BY

REV. JAMES A. McCALLEN, S.S.

PUBLISHED WITH THE APPROVAL OF HIS GRACE,
THE MOST REV. ARCHBISHOP OF BALTIMORE.

BALTIMORE:
PUBLISHED BY JOHN MURPHY & Co.
182 BALTIMORE STREET.
1881.





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LETTER OF APPROVAL

FROM HIS GRACE,

THE MOST REV. ARCHBISHOP OF BALTIMORE.

A NEW work, entitled the "Sanctuary-Boys' Illustrated Manual," by Rev. James A. McCallen, S. S., one of the faculty of St. Charles's Preparatory College, Ellicott City, will be issued from the press in a few days.

This little book is calculated to prove of very efficient service to the clergy, in fostering decorum, uniformity, and religious gravity among the boys serving at the public offices of the Church. The clearness and precision of the text, supplemented by the illustrations, will render the subject quite intelligible even to the youngest minds.

The long experience which Father McCallen has acquired as Master of Ceremonies in the Cathedral of Baltimore, and the zeal and patient labor which he has brought to the study of the subject, eminently qualify him for the pious task which has been assigned him.

We heartily recommend this work to the clergy of our diocese, and trust that it will be widely diffused throughout the United States.

JAMES GIBBONS,

ARCHBISHOP OF BALTIMORE.

PREFACE.

THE nature and object of this little work are made known by its very name. It is a Manual which treats of the ceremonies usually performed by sanctuary-boys, during the principal public offices of the Church.

Its object is to lighten the labor of the Rev. clergy, by furnishing them with an easy and practical means of instructing those under their charge in the exact and worthy performance of these ceremonies. For this purpose, we have aimed at making the Manual a text-book, which, by the simplicity of its language, the fulness of details, and the number of plates illustrating and explaining the text, may be readily used by the young readers for whom it is intended. We have also appended to each chapter a series of questions, by the aid of which the sanctuary-boys may be examined in the knowledge and theory of the matters treated, before being required to carry them out in practice.

We have endeavored to conform our teaching, on all points, to that of the Roman Ceremonial, and we will most cheerfully correct any inaccuracy into which we may have fallen. We humbly submit our work to the authority of the Sacred Congregation of Rites.

Should this, our first effort, meet with the approval of the Rev. clergy, we will, at some future day, complete the Manual by adding a second volume, or appendix, explaining the ceremonies of Holy Week.

In conclusion, we wish to return our most grateful thanks to the Rt. Rev. and Rev. clergy, both regular and secular, to whom we have submitted our proof-sheets for correction, and by whose suggestions we have greatly profited. We would especially thank his Grace the Most Rev. Archbishop of Baltimore for the very flattering approval he has deigned to bestow upon our labors, and the Rt. Rev. Bishop of Wilmington for his kind letter of recommendation.

Should this little volume help to secure a more exact and worthy performance of the ceremonies of the Church by our sanctuary-boys, we will be well rewarded, since thereby the faithful will be edified, and God's glory promoted.

THE AUTHOR.

ST. CHARLES'S COLLEGE, ELLICOTT CITY, MD.

Feast of the Nativity, B.V.M., 1881.

CONTENTS.

CHAPTER I.

GENERAL REMARKS.

ART. I.—GENERAL DISPOSITIONS AND CONDUCT OF THE SANCTUARY-BOYS	13
ART. II.—CEREMONIES COMMON TO ALL THE SANCTUARY-BOYS	14
ART. III.—DIRECTIONS FOR THE USE OF THE MANUAL	18
QUESTIONS ON CHAPTER I.	21

CHAPTER II.

CEREMONIES SPECIAL TO THE SANCTUARY-BOYS WHO ASSIST AT THE DIVINE OFFICES VESTED IN CASSOCK AND SURPLICE.

ART. I.—ENTERING AND LEAVING THE SANCTUARY	22
ART. II.—POSTURES TO BE OBSERVED DURING THE DIVINE OFFICES	25
ART. III.—ORDER TO BE OBSERVED FOR HOLY COMMUNION	28
ART. IV.—SPECIAL CEREMONIES AT HIGH MASS FOR THE DEAD	30
ART. V.—RULES FOR PROCESSIONS	31
QUESTIONS ON CHAPTER II.	32

CHAPTER III.

CEREMONIES SPECIAL TO THE SANCTUARY-BOYS WHO SERVE AT THE ALTAR.

ART. I.—VESTING OF THE CELEBRANT	33
ART. II.—MANNER OF PRESENTING THE CAP, CRUETS, INCENSE-BOAT, AND CENSER	35
ART. III.—MANNER OF CARRYING THE PROCESSIONAL-CROSS, CENSER, INCENSE-BOAT, CANDLESTICKS, TORCHES, AND MISSAL	37

ART. IV.—INCENSING	41
ART. V.—DIRECTIONS FOR AIDING CERTAIN MOVEMENTS OF THE CELEBRANT	42
QUESTIONS ON CHAPTER III.	44

CHAPTER IV.

LOW MASS.

ART. I.—THINGS TO BE PREPARED	44
ART. II.—MANNER OF ANSWERING THE PRAYERS AT MASS	45
ART. III.—THE SERVER AT LOW MASS	51
ART. IV.—COMMUNION	65
ART. V.—THE SERVER AT LOW MASS IN PRESENCE OF THE BLESSED SACRAMENT SOLEMNLY EXPOSED	67
ART. VI.—THE SERVER AT THE LOW MASS OF A BISHOP	68
ART. VII.—THE SERVER AT LOW MASS IN PRESENCE OF A BISHOP	69
ART. VIII.—THE SERVER AT LOW MASS FOR THE DEAD	69
QUESTIONS ON CHAPTER IV.	70

CHAPTER V.

ASPERGES BEFORE HIGH MASS.

ART. I.—THINGS TO BE PREPARED	70
ART. II.—BLESSING OF WATER IN THE SACRISTY	71
ART. III.—FUNCTIONS OF THE ACOLYTES AT THE ASPERGES	72
QUESTIONS ON CHAPTER V.. . . .	75

CHAPTER VI.

HIGH MASS.

ART. I.—THINGS TO BE PREPARED	76
ART. II.—FUNCTIONS OF THE ACOLYTES AT HIGH MASS	76
ART. III.—COMMUNION DURING HIGH MASS	91
ART. IV.—HIGH MASS IN PRESENCE OF THE BLESSED SACRAMENT EXPOSED	93
ART. V.—ACOLYTES AT HIGH MASS FOR THE DEAD	94
QUESTIONS ON CHAPTER VI.	94

CHAPTER VII.

ABSOLUTION FOR THE DEAD AFTER HIGH MASS.

ART. I.—THINGS TO BE PREPARED	95
ART. II.—ABSOLUTION FOR THE DEAD, WHEN THE BODY IS PRESENT	96
ART. III.—ABSOLUTION FOR THE DEAD, WHEN THE BODY IS NOT PRESENT	101
QUESTIONS ON CHAPTER VII.	102

CHAPTER VIII.

VESPERS.

ART. I.—THINGS TO BE PREPARED	103
ART. II.—VESPERS CELEBRATED BY A PRIEST IN COPE . . .	103
ART. III.—VESPERS IN PRESENCE OF THE BLESSED SACRAMENT EXPOSED	113
ART. IV.—VESPERS FOR THE DEAD	114
QUESTIONS ON CHAPTER VIII.	115

CHAPTER IX.

BENEDICTION OF THE BLESSED SACRAMENT.

ART. I.—THINGS TO BE PREPARED	116
ART. II.—BENEDICTION WITHOUT DEACON AND SUBDEACON . .	116
QUESTIONS ON CHAPTER IX.	122

CHAPTER X.

ASPERGES BEFORE SOLEMN HIGH MASS.

ART. I.—THINGS TO BE PREPARED	122
ART. II.—FUNCTIONS OF THE INFERIOR MINISTERS DURING THE ASPERGES	123
QUESTIONS ON CHAPTER X.	127

CHAPTER XI.

SOLEMN HIGH MASS.

ART. I.—THINGS TO BE PREPARED	128
ART. II.—CEREMONIES OF SOLEMN HIGH MASS	128
QUESTIONS ON CHAPTER XI.	149

CHAPTER XII.

SOLEMN HIGH MASS BEFORE THE BLESSED SACRAMENT
EXPOSED.

ART. I.—THINGS TO BE PREPARED	149
ART. II.—CEREMONIES SPECIAL TO SOLEMN HIGH MASS BEFORE THE BLESSED SACRAMENT EXPOSED	150
QUESTIONS ON CHAPTER XII.	153

CHAPTER XIII.

SOLEMN HIGH MASS IN PRESENCE OF THE BISHOP.

ART. I.—WHEN THE BISHOP IS VESTED IN COPE	153
ART. II.—WHEN THE BISHOP IS VESTED IN CAPPÀ	156
QUESTIONS ON CHAPTER XIII.	156

CHAPTER XIV.

CEREMONIES SPECIAL TO SOLEMN HIGH MASS FOR THE
DEAD.

QUESTIONS ON CHAPTER XIV.	158
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CHAPTER XV.

ABSOLUTION FOR THE DEAD AFTER SOLEMN HIGH MASS.

ART. I.—WHEN THE BODY IS PRESENT	158
ART. II.—WHEN THE BODY IS NOT PRESENT	163
QUESTIONS ON CHAPTER XV.	163

SANCTUARY-BOYS'

ILLUSTRATED MANUAL.

CHAPTER I.

GENERAL REMARKS.

THIS first chapter embraces such observations as are applicable to all the Sanctuary-Boys, both to those who merely assist at the Divine Offices of the Church, vested in cassock and surplice, and to those who serve the priest at the altar. These observations may be classed under the following three heads: *first*, the Dispositions which should animate all the sanctuary-boys; *secondly*, the Ceremonies which all are required to perform; and, *thirdly*, Directions for the use of the Manual.

ARTICLE I.

GENERAL DISPOSITIONS AND CONDUCT.

The sanctuary-boys, who are chosen by their Rev. Pastor to assist him in the worthy celebration of the Divine Offices of the Church, should appreciate the honor and privilege thus conferred upon them. Their conduct should be at all times edifying; but, when engaged in any function about the sacristy, in the sanctuary, and especially near the altar, they must show by their exterior deportment that they realize the holiness of the actions which they perform, and the sanctity required of all those who serve at God's holy altar.

And first with regard to the exterior. The clothes of the

sanctuary-boys should be clean, their shoes polished,¹ their hands and faces washed, and their hair combed. This exterior cleanliness is but a mark of the purity and innocence of their souls, which they must ever keep free from mortal sin at least. Their movements about the altar must be slow, but without affectation. They should never gaze about, smile at one another, lounge in their seats, cross their legs, nor manifest, in any other way, levity and irreverence in presence of the Blessed Sacrament.

They will also take a religious care of their cassocks and surplices. They will not throw them carelessly on a chair or bench, nor allow them to remain exposed to the dust during the week, but hang both carefully in the place set apart for them.

ARTICLE II.

CEREMONIES COMMON TO ALL THE SANCTUARY-BOYS.

1. The Sign of the Cross.

To make the sign of the cross properly, the server should place his left hand, open and extended, a little below his breast; then with the tips of the first three fingers of his right hand he should touch, first, the centre of his forehead, next his breast just above his left hand, then his left shoulder, and finally his right shoulder. When the words accompany the sign of the cross, he says *In nomine Patris*, as he touches his forehead; *et Filii*, when he touches his breast; and *et Spiritus Sancti*, while passing his hand from the left to the right shoulder; then, joining his hands, (if they are to be joined as at the beginning of Low Mass,) he adds *Amen*. At the beginning of the first and last Gospel, the server should with the thumb of his right hand make three

¹ In many churches, the sanctuary-boys have each a light pair of shoes in the sacristy, which they wear while assisting in the sanctuary, or serving at the altar. A lavatory set apart for their use, at which they might wash their hands before Mass, would be a desirable addition to the sacristy. It would be especially useful for the censer-bearer, who almost necessarily soils his hands while preparing the censer. No one should ever use the towel reserved exclusively for the priests who celebrate Mass.

small signs of the cross; the first on his forehead, the second on his lips, the third on his breast above his left hand, which he should hold open and extended a little below the breast. The right hand he should also hold open and turned towards himself.

2. Putting On and Taking Off the Surplice.

To put on the surplice, the server first takes hold of it with one hand at the top, while with the other he opens it from below. Then with both hands in the opening thus made, he passes it over his head upon his shoulders, putting his right arm in the right sleeve, his left arm in the left sleeve, and after adjusting it properly about his person fastens it in front. In taking it off, he first loosens the strings, then withdraws his left arm, and, passing the side of the surplice which hangs at his left over his head, withdraws his right arm from the sleeve.

3. Lighting and Extinguishing the Candles.¹

The rule is to light first the candles on the Epistle side beginning with the one nearest the cross, then in the same order those on the Gospel side. In putting out the candles, the order is reversed; those on the Gospel side are extinguished first, then those on the Epistle side, beginning with the farthest from the cross. If there be several rows of candles, it would be well to light those of the highest row before those of the lowest; and, in putting them out, to follow the reverse order, that is, to put out those of the lowest row before those of the highest. Whenever two sanctuary-boys are employed in lighting or putting out the candles, the first lights and puts out those on the Gospel side, and the second those on the Epistle side, in the order given above.

4. Joining the Hands.

The hands, when joined, are held against the breast with the palms flat one against the other, the fingers of one hand pressed

¹ Though the ceremony of lighting and putting out the candles is properly the function of the server or acolytes of Mass, yet it is well for all the sanctuary-boys to be acquainted with the manner of fulfilling this duty when called upon to do so.

against those of the other, and all of them close together and slightly pointing upwards; finally, the right thumb over the left in the form of a cross. When one hand is employed, the other should be held extended on the breast. The server at Low Mass, and the inferior ministers at High Mass and Vespers, should keep their hands joined whenever they move from one part of the sanctuary to another, and when the priest sings or reads the prayers aloud. At other times, they are permitted to hold the arms folded within the sleeves of the surplice; but never to assume a posture which would be irreverent or unbecoming.

5. Inclinations.

There are three kinds of inclinations. The first, which is called a *simple bow*, consists in inclining somewhat the head. This inclination is however more or less marked; at the name of Jesus it is greater than at that of Mary, and greater at that of Mary than at that of the other Saints. The second is a slight inclination of both head and shoulders, and is called a *moderate bow*. The third supposes that the head and body are so bent forward, that the knees may be easily touched with the tips of the fingers; and this last is called a *profound bow* if made when standing, and a *prostration*, or *double genuflection*, if made when kneeling.¹

6. Salutations.²

We shall give in their proper place the special salutations which are to be made by the sanctuary-boys, when entering and leaving the sanctuary, or while serving at the altar. We would simply state here, that it is not necessary for them to go to the middle of the sanctuary to make these salutations, unless when the

¹ In making this profound bow, the sanctuary-boys should avoid bowing their heads too low, resting them or their hands on the steps of the altar or floor, or turning their heads towards their companions at either side. These are serious faults at all times, but especially when they occur during the Elevation at Mass.

² Under this name, we include both genuflections and the various inclinations or bows.

rubrics so prescribe. Nor is it necessary to begin always by saluting the highest in dignity. Thus, on entering the sanctuary from either side of the altar, they salute first those of the side by which they enter, and then those of the opposite side. But, if they so enter as to be equally distant from both sides, (for instance, when they enter by the front gate of the sanctuary,) they first salute those of the side on which the highest in dignity happens to be, then those of the opposite side. Again, a sanctuary-boy quitting the celebrant to go to the Bishop, salutes first the celebrant, next the altar, and finally the Bishop. In like manner, when quitting the Bishop to return to the celebrant, he salutes first the Bishop, next the altar, and finally the celebrant. The Bishop and the celebrant when at the bench, always receive a salutation distinct from that given to the clergy present in the sanctuary. During the Solemn Exposition of the Blessed Sacrament, and from the Veneration of the Cross on Good Friday till the beginning of the Prophecies on Holy Saturday, all salutations, except those made before the altar, are to be omitted; but, at the other offices of Holy Week,¹ and at the office and Mass for the Dead, the usual salutations may be retained.

7. Genuflections.

Of these there are two kinds: the *simple*, which is made by touching the floor with the right knee, near the heel of the left foot; and the *double*, (sometimes called a prostration,) which is made by kneeling on both knees and making a *profound bow*, as explained above. (5.) If a sanctuary-boy is kneeling where the rubrics prescribe the double genuflection to be made, it is not necessary for him to rise first, and then kneeling make a profound bow. The profound bow alone is in this case sufficient, after which the sanctuary-boy making it may rise and retire. Whenever a single or double genuflection is made by two or more persons at the same time, great uniformity must be observed in every one of the movements.

¹ At the Office of *Tenebræ*, at the Mass of Holy Thursday, etc.

8. Movements.

On entering and leaving the church, the sanctuary-boys should avoid unbecoming haste or precipitation in their movements. In moving from one place to another, at the altar or in the sanctuary, they should observe the greatest uniformity in their gait, deportment, and general action. They should never attempt to reach a new position by moving backwards or sideways; but should first turn their body fully in the direction of the place to which they are to go, and then follow the instructions given above. This uniformity of action is very desirable, especially when several make a genuflection at the same time; the movements throughout should be perfectly simultaneous.

9. Receiving Holy Communion.

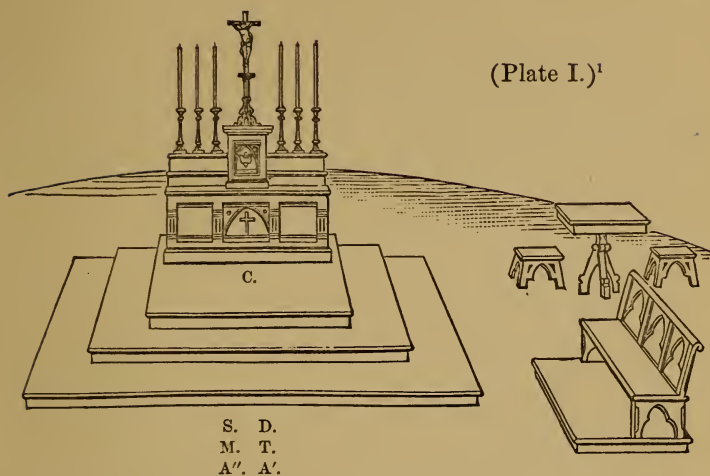
To receive holy communion in the proper manner, the sanctuary-boys should kneel erect, bending neither head nor body forward. They should hold the communion cloth a little below the chin, with the hands so extended underneath as to present a perfectly level surface. At the moment of receiving holy communion, they should not throw back the head, nor look at the celebrant; but, keeping the head erect and the eyes modestly cast upon the Sacred Host, they should extend the tongue so as to cover the lower lip, while receiving communion, after which they slowly and reverently withdraw the tongue and close the lips.

ARTICLE III.

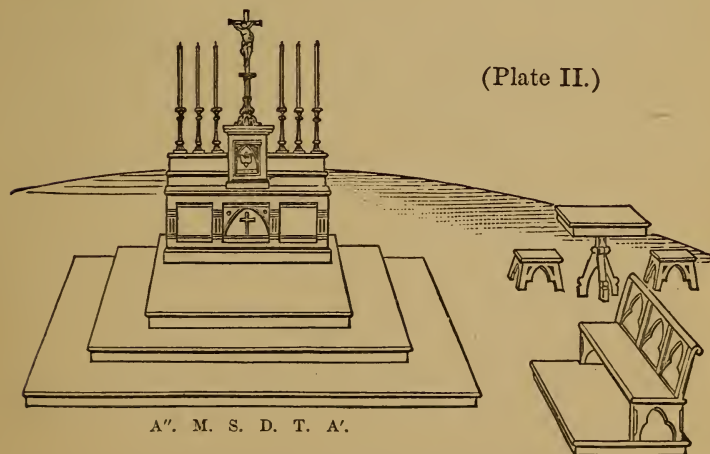
DIRECTIONS FOR THE USE OF THE MANUAL.

1. Adaptation of the Plates to every Sanctuary.

In arranging the explanatory letters, signs, etc., in our plates, we have kept in view that changes may be required from the size or situation of the altar, sanctuary, and sacristy of each particular church. When such is the case, it is only necessary to change the positions of the letters in the plates, so as to meet these requirements. Thus, for instance, at Solemn High Mass, the positions assigned the several ministers before the Gospel, which, in Plate I., are marked by the letters arranged *in three lines*, may,



by a few strokes of the pencil, be changed to suit a smaller sanctuary, by placing the same letters *in a single line*, as shown in Plate II., and so for other changes called for by the requirements of each particular sanctuary.



¹ For explanation of the letters used in this and the following plate, see next page.

2. Explanatory Signs and Abbreviations.

For the better understanding of the illustrated plates, we give below a list of the explanatory signs and abbreviations used throughout the Manual. We will repeat, at the beginning of each new series of plates, the special signs and abbreviations therein used.

B. Bishop,	C. † B. Cross-Bearer,
C. Celebrant,	S. Server at Low Mass,
D. Deacon,	Bk.-B. Book-Bearer,
S. Subdeacon, ¹	S.-B. Sanctuary-Boy,
M. Master of Ceremonies,	Rev. Cl. Rev. Clergy,
T. Thurifer, ²	1. }
E. Exorcist, ³	2. } Torch-Bearers.
A'. First Acolyte,	3. }
A''. Second Acolyte,	4. }

In inserting these letters in our plates, we have so arranged them that they may be easily read by directly looking at the page, without the reader being obliged to turn the Manual to one side. We trust that the text will explain sufficiently the direction in which the persons designated by the letters are supposed to be turned, whenever the letters themselves do not do so. To represent an acolyte facing the people, by turning the letter **A** towards the people,—thus (**∇**) would rather embarrass than help the reader.

3. Rehearsals of Ceremonies.

Before being allowed to assist in the sanctuary, or to serve at the altar during the Divine Offices of the Church, the sanctuary-boys should be required to learn by heart the ceremonies to

¹ The use of the letter **S** for subdeacon of Solemn High Mass and server of Low Mass, can cause no confusion nor mistakes, since the subdeacon does not serve at Low Mass, nor the server of Low Mass perform any function at Solemn High Mass.

² *Thurifer*, that is, the acolyte who carries the censer.

³ *Exorcist*, that is, the acolyte who carries the holy-water vessel.

which they have been appointed ; and to rehearse the same under the direction of their Rev. Pastor, or of the person appointed by him for the purpose. In case this preparatory training of the sanctuary-boys for the performance of their several functions be confided to a layman, for instance, to the teacher of the parochial school, or to one of the senior sanctuary-boys, we would suggest that he first require the members of his class to answer satisfactorily the questions appended to each chapter. He should then proceed to the sanctuary, and, with the Manual in hand, guide and direct the boys in the performance of their respective ceremonies. He should insist on each detail being carried out as prescribed by the Manual, making no changes, (even when the requirements of the sanctuary demand such changes,) without first obtaining the consent of the Rev. Pastor. It would be advisable for the priest himself to superintend a final rehearsal, in order to assure himself that the sanctuary-boys are capable of fulfilling their respective functions.

QUESTIONS ON CHAPTER I.

Under what three heads may the General Remarks of Chapter I. be placed?

What ought to be the conduct of the sanctuary-boys, with regard to the cleanliness of the body and the purity of the soul? Should they take a religious care of their cassocks and surplices?

What is the proper manner of making the sign of the cross? How many signs of the cross should the sanctuary-boys make at the beginning of the Gospel?

What are the rules for putting on and taking off the surplice?—for lighting and putting out the candles?—for joining the hands? How many kinds of inclinations are there, and how made? What faults are to be avoided, when making a profound bow while kneeling during the Elevation of Mass? What are the general rules for salutations?—genuflections?—movements? How should the body, head, eyes, and tongue be held, when receiving holy communion?

How may the Plates of the Manual be adapted to the requirements of each particular sanctuary?

Why are lists of questions placed at the end of each chapter? What method is suggested to the senior sanctuary-boy, when appointed to give rehearsals of ceremonies to the others?

CHAPTER II.

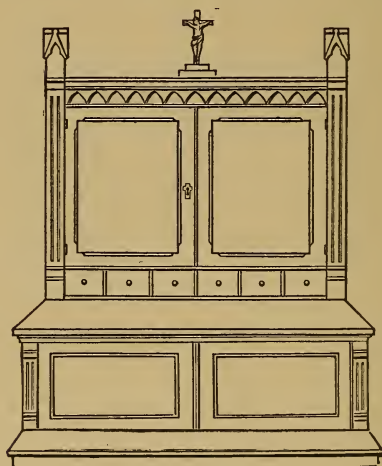
*CEREMONIES SPECIAL TO THE SANCTUARY-BOYS
WHO ASSIST AT THE DIVINE OFFICES,
VESTED IN CASSOCK AND SURPLICE.*

ARTICLE I.

ENTERING AND LEAVING THE SANCTUARY.

I. Order of Places in the Sacristy.

THE sanctuary-boys, having said a short prayer in the church before the Blessed Sacrament, enter the sacristy, put on their cassocks and surplices, and arrange themselves in two lines behind the celebrant and acolytes (Plate I.), or in any other part of



(Plate I.)

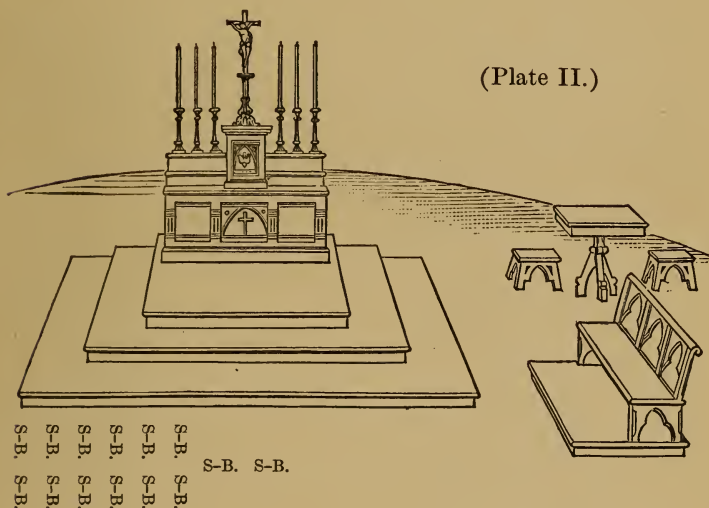
A". C. A'.

S-B. S-B. S-B. S-B. S-B. S-B. S-B.
S-B. S-B. S-B. S-B. S-B. S-B. S-B.

the sacristy that may be assigned them. They observe strict silence while in the sacristy, never speaking without necessity, and then in a very low tone of voice.

II. Entering the Sanctuary.

At a given signal, the sanctuary-boys bow to the cross, and proceed two by two to the sanctuary, the juniors first. (Plate II.) Those who are to occupy seats on the Epistle side of the sanctuary, walk at the right of the line of procession; those who are to occupy seats on the Gospel side, at the left. If they carry prayer-books or choir-books, they may hold them with both hands before their breast; otherwise, they keep their hands joined. In



leaving the sacristy, those nearest the holy-water font will each take holy-water, and present it to his companion. *If the Asperges is to be given, holy-water should not be presented.* On reaching the middle of the sanctuary, they genuflect two by two, rise, salute each other, and retire to opposite sides of the sanctuary to the seats prepared for them. If the Blessed Sacrament be exposed on the altar, they will make a double genuflection, (that is, they will kneel on both knees and make a profound bow,) and, omitting the mutual salutation, will at once retire to their places. No one should advance to the middle of the sanctuary, till those who are there have completed their salutation and retired. At the

end of Mass, Vespers, etc., the sanctuary-boys observe, in returning to the sacristy, the same ceremonies as in entering the sanctuary, except the mutual salutation which they omit.

When a sanctuary-boy enters the sanctuary alone, after the others have already reached their places, he kneels near the entrance, and says a short prayer before the Blessed Sacrament, for instance, the Our Father and Hail Mary. He then rises, salutes the sanctuary-boys of the side by which he has entered, then those of the opposite side, and retires to his place. Whenever the entrance is before the altar and not at the side, or whenever to reach his place the sanctuary-boy must pass before the tabernacle, he first says the usual prayer, next makes a genuflection in the middle, then salutes those on each side of the sanctuary, and finally retires to his place.

When he quits the sanctuary during the Mass or other service of the church, he first makes a genuflection, bows to the sanctuary-boys on each side of the altar, as explained in the preceding paragraph, and retires. No one should enter or leave the sanctuary, while the celebrant is reciting the preliminary prayers of Mass called the *Confession*, nor while he intones the *Gloria* and *Credo*, or sings the Prayers, Preface, *Pater Noster*, etc.; nor during the Elevation and distribution of holy communion: nor while the choir sing the *Gloria Patri*, *Sit nomen Domini benedictum*, and other words during the singing of which the celebrant is to take off his cap. If it should happen that a sanctuary-boy enter the sanctuary at such times, he will stand; or, if the others are kneeling, will kneel till the words have been said or sung, and then proceed in the usual manner to his place.

ARTICLE II.

POSTURES TO BE OBSERVED DURING THE
DIVINE OFFICES.¹I. During the *Asperges*.

The sanctuary-boys stand during the singing of the *Asperges*, not even kneeling when the celebrant intones the anthem, if they have already knelt and recited a short prayer before he arrives. If they enter the sanctuary with the celebrant, they should kneel while he intones the anthem, and then remain standing during the rest of the *Asperges*. They sit down while the celebrant removes the cope at the bench and puts on the chasuble, but rise when he proceeds to the foot of the altar to begin Mass.

II. During High Mass.

The sanctuary-boys who assist at High Mass,

1. *Kneel* from the beginning of Mass till the celebrant ascends the steps.

2. *Stand* from the moment the celebrant ascends the steps, till he sits down at the *Kyrie*.

3. *Sit* during the *Kyrie*, till the celebrant rises before going to the altar. Should the celebrant remain at the altar during the singing of the *Kyrie*, the sanctuary-boys may sit down at the conclusion of the Introit sung by the choir, or, if the Introit be not sung,² as soon as the celebrant has recited the *Kyrie*, which he does standing near the book at the Epistle corner, or, before the middle of the altar. They may likewise sit down at the end of the *Gloria* and *Credo* recited by the celebrant, even should the celebrant remain at the altar.

4. *Stand* from the end of the *Kyrie*, which is sung by the choir, till the celebrant sits down at the *Gloria*.

¹ When the sanctuary-boys enter the sanctuary some time before the celebrant, they kneel and say a short prayer, for instance, the Our Father, Hail Mary, and the Creed. They then sit down till the celebrant enters the sanctuary, when they rise. As in most of our churches the celebrant enters with the sanctuary-boys, the rule just given will not be often practical.

² As in churches in which the Gregorian music has not been introduced.

5. *Sit* while the choir sing the *Gloria*.

6. *Stand* from the end of the *Gloria* till the beginning of the Epistle. *During the collect, or prayer, in Mass for the Dead, they kneel.*

7. *Sit* from the beginning of the Epistle till the beginning of the Gospel.¹

8. *Stand* during the singing of the Gospel.²

9. *Sit* during the sermon.

10. *Stand* during the intonation and recitation of the *Credo*.

11. *Sit* during the *Credo*, when the celebrant does so.

12. *Kneel* during the *Incarnatus Homo factus est.*

13. *Sit* at the *Crucifixus*.

14. *Stand* when the celebrant rises at the end of the *Credo*.

15. *Sit* after the celebrant has sung the *Oremus* of the Offertory. At Solemn High Mass, all rise when the deacon advances to incense them.

16. *Stand* at the beginning of the Preface, when the celebrant begins *Per omnia sæcula, etc.*

17. *Kneel* from the beginning of the Canon till the end of the Elevation. *During Mass for the Dead, they kneel from the Sanctus till the Agnus Dei exclusively.*

18. *Stand* from the end of the Elevation till the celebrant has received the Precious Blood. If communion be distributed to the people, the sanctuary-boys quit their places near the communion railing, and kneel at each side of the altar till the celebrant has replaced the ciborium in the tabernacle after communion, when they rise, and returning to their usual places sit down. This change is not necessary, when the benches of the sanctuary-boys are arranged at the side of the altar and not along the railing.

19. *Sit* from the moment the celebrant has received the Precious Blood, till he kisses the altar before saying *Dominus vobiscum.*

¹On Palm Sunday, those who are seated during the singing of the Epistle, rise at the words: *et donavit illi nomen quod est super omne nomen*; and kneel while the following words are sung: *ut in nomine Jesu omne genu flectatur cælestium, terrestrium, et infernorum*, after which they rise and sit down. When the Tract *Adjuva nos, Deus* is sung, all kneel.

²If the deacon make a genuflection during the Gospel, the sanctuary-boys will likewise genuflect.

20. *Stand* when the celebrant sings *Dominus vobiscum*, the Postcommunion, *Ite Missa est* or *Benedicamus Domino*. At Mass for the Dead, the sanctuary-boys kneel while the celebrant sings the prayer called Postcommunion, rise when the choir sing *Amen*, and remain standing till the end of the last Gospel. The blessing is not given at Mass for the Dead.

21. *Kneel* during the blessing given by the celebrant.

22. *Stand* during the Gospel. At the words: *Verbum caro factum est*, the sanctuary-boys make a genuflection.

III. During the Absolution for the Dead.

During the Absolution for the Dead, the sanctuary-boys stand on each side of the *catafalque*; or, if this is impossible, in the sanctuary, with their faces turned towards the cross which is held near the *catafalque*.

IV. During Vespers.

The sanctuary-boys who assist at Vespers,

1. *Kneel* when the celebrant does so before beginning Vespers, unless they have already said the preparatory prayers before his arrival, in which case there would be no reason for them to kneel a second time.

2. *Stand* when the celebrant rises and goes to the bench to intone: *Deus, in adjutorium*.

3. *Sit* during the singing of the psalms.

4. *Stand* when the celebrant sings the Chapter. They *kneel* during the first strophe of the hymns *Veni, Creator Spiritus* and *Ave Maris stella*; during the sixth strophe of the hymn *Vexilla Regis*, namely at the words: *O crux, Ave, etc.*; during the fifth strophe of the hymn *Pange Lingua*, at the words: *Tantum ergo, etc.* At the beginning of the *Magnificat*, all make the sign of the cross.

5. *Stand* during the Anthem of the Blessed Virgin on Saturday and Sunday, but *kneel* on feasts which occur on the other days of the week. They always stand during the Anthem *Regina Coeli*, which is sung during Paschal time.

V. During Compline.

The sanctuary-boys who assist at Compline,

1. *Stand* from the beginning of the Office till the first verse of the psalm.

2. *Sit* during the singing of the psalms.

3. *Stand* from the beginning of the hymn till the end of Compline.

At the beginning of the canticle *Nunc dimittis*, all make the sign of the cross. If the prayers which follow the canticle are to be recited kneeling, all will kneel. During the Anthem of the Blessed Virgin they will stand or kneel as directed at the end of *Vespers*, No. 5., preceding page.

VI. During the Benediction of the Blessed Sacrament.

During the Benediction of the Blessed Sacrament, the sanctuary-boys kneel. Should the *Te Deum* be sung they stand, except during the words *Te ergo quæsumus*, etc., when they kneel. They bow their heads moderately at the words of the *Tantum ergo*, "*veneremur cernui*," and make a profound bow¹ when the celebrant gives the Benediction with the Ostensorium. They rise when the priest has closed the door of the tabernacle after having replaced the Blessed Sacrament within, and retire to the sacristy at the end of the *Laudate*. It may be well to observe here, that the singing of the *Laudate* is not prescribed by the rubrics, and may be replaced by any other chant. In Rome, nothing is sung at the close of the Benediction.

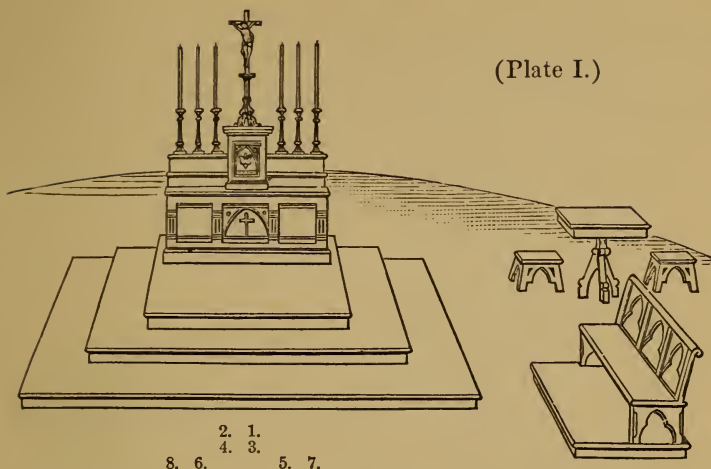
ARTICLE III.

ORDER TO BE OBSERVED FOR HOLY COMMUNION.

I. Before Receiving Communion.

When the celebrant, shortly after saying *Domine, non sum dignus*, removes the pall from the chalice and makes a genuflection, the sanctuary-boys who are to receive holy communion, approach the altar with their hands joined before their breast, and kneel as shown in Plate I.

¹ The sanctuary-boys are again reminded not to make this bow too low, nor to turn their heads towards their companions at either side. See note 1., page 16.



(Plate I.)

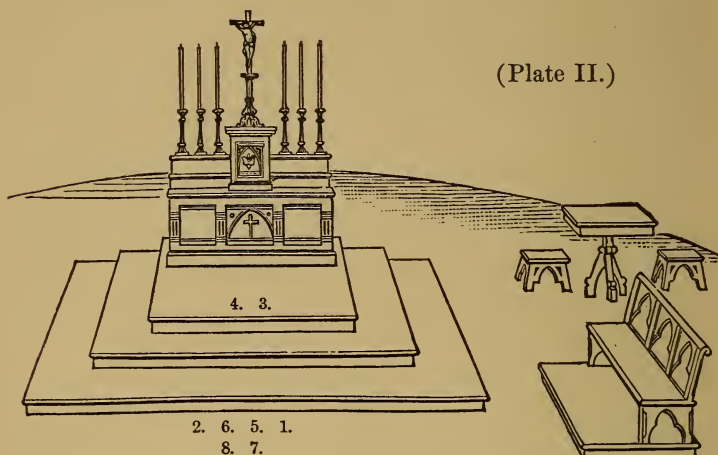
II. While Receiving Communion.

After the *Confiteor* and the *Indulgentiam*, they all rise; and the first two (1. 2.),¹ having made a genuflection on the floor, ascend the steps, and kneeling on the platform receive holy communion.² The next two (3. 4.) advance to the foot of the altar, make a genuflection, and ascend to the platform as soon as the first two have communicated. The first two, having received communion, rise, turn towards each other, descend to the floor in such a way as not to interfere with those who are ascending to the platform, and make with the third pair (5. 6.) a genuflection at the foot of the steps. (Plate II.) They then retire to their usual places in the sanctuary. The other sanctuary-boys advance thus in turn, make a genuflection at the foot of the altar, ascend to the highest step, kneel on the edge of the platform, receive communion, descend to the floor, make a genuflection, and retire to their places. In other words, while two

¹ We use the simple numerals 1. 2. 3. 4. etc. to denote the order in which the sanctuary-boys approach the altar to receive communion, rather than the more complicated abbreviations 1-S-B., 2-S-B., 3-S-B., etc.

² The acolytes of Mass receive communion before the other sanctuary-boys; then, kneeling on the edge of the platform and facing each other, they hold the communion cloth while the rest communicate.

kneel on the platform to receive holy communion, four others make a genuflection together at the foot of the steps, namely the two who have already received holy communion, and the two who are next to communicate. (Plate II.)



ARTICLE IV.

SPECIAL CEREMONIES AT HIGH MASS FOR THE DEAD.

At High Mass for the Dead, when lighted candles are to be held by the Rev. clergy and the sanctuary-boys present, two or more of the latter are appointed to distribute and light these candles. After the Epistle or at the beginning of the *Dies Irae*, they enter the sanctuary carrying on their left arm a small box containing the candles, which, after the usual bows and genuflection, they proceed to distribute among all those who are vested in surplice, beginning with the senior, or highest in dignity, on each side of the sanctuary.

These candles are held lighted—*first*, during the singing of the Gospel; *secondly*, from the *Sanctus* till after the communion of the celebrant and of the people; *thirdly*, during the ceremony of the Absolution after Mass. The sanctuary-boys, charged with lighting these candles, will do so—*first*, during the *Dies irae*,

before the Gospel; *secondly*, during the Preface, before the *Sanctus*; *thirdly*, at the end of Mass, -or, if a sermon be preached, immediately after the sermon, before the Absolution. As already explained on page 26, the sanctuary-boys kneel with the Rev. clergy during the singing of the collect, or prayer, before the Epistle; from the *Sanctus* till the *Agnus Dei* exclusively; and during the singing of the prayer called Postcommunion. For the remainder of the Burial Service, see Chapter VII., Absolution for the Dead.

ARTICLE V.

RULES FOR PROCESSIONS.

Whenever the sanctuary-boys are to take part in a procession, they meet together in the middle of the sanctuary, make a genuflection, two by two,¹ and turning towards each other follow the cross-bearer. Should they carry candles as in processions of the Blessed Sacrament, those on the right of the line hold the candle in their right hand, those on the left in their left hand. During the procession, no conversation should be indulged in; nor should the sanctuary-boys gaze about on those near whom they pass. The masters of ceremonies in charge of the procession must see that the line remain unbroken throughout; and, if a break occur, the head of the procession is to be stopped, and allowed to advance only after the line of procession has been reformed. No genuflection is made, during the procession of the Blessed Sacrament, in passing before the altar. On their return to the sanctuary, the sanctuary-boys proceed at once to their places. But, if during the procession the celebrant and his assistants should have to place the Blessed Sacrament at the Repository, as on Holy Thursday, or to give benediction from an altar on the route of the procession, as is the custom in some places on the feast of *Corpus Christi*; the sanctuary-boys may open their ranks, and kneel while the Blessed Sacrament is carried by the celebrant to the altar and benediction is given; or,

¹ In processions of the Blessed Sacrament, a double genuflection is made by the sanctuary-boys before they follow the cross-bearer.

if the space permit, they may form in several lines on each side of the altar, and, leaving for the celebrant a free passage through their ranks, kneel as already explained. Whenever a procession other than that of the Blessed Sacrament passes before an altar during the Elevation at Mass,¹ or during the distribution of the holy communion, or during the solemn Exposition of the Blessed Sacrament, all who compose it make a double genuflection, and then rising continue on their way. But in passing before the High Altar, or before the tabernacle in which the Blessed Sacrament is enclosed, they make a single genuflection on one knee. In passing before a notable² relic of a saint exposed for veneration, they make a profound bow.

QUESTIONS ON CHAPTER II.

What places do the sanctuary-boys occupy in the sacristy before going to the sanctuary? What order and ceremonies do they observe in entering and leaving the sanctuary together?—what, when alone?

What is to be observed by those who enter the sanctuary during the singing of the *Preface*, *Pater Noster*, etc.?

What are the rules for standing, sitting, kneeling,—during the *Asperges*?—during High Mass?—during the Absolution for the Dead?—during Vespers?—during Compline?—during Benediction of the Blessed Sacrament?

What is to be observed by the sanctuary-boys before they receive holy communion?—while receiving holy communion?

When are candles to be distributed among the Rev. clergy or sanctuary-boys, at High Mass for the Dead?—when lighted? When are the sanctuary-boys to kneel during this same Mass? What position do they occupy during the Absolution after Mass?

What are the rules for Processions?

¹ The double genuflection is made during the Elevation, only when by mistake the server rings the little bell. In this case, those who are directly in front of the altar at which Mass is said, kneel during the Elevation of the Sacred Host or Chalice; then rising, they continue on their way. The server should be directed not to ring the bell at Low Mass, during processions, or other public offices of the Church.

² By notable relic of a saint we understand any considerable portion of the body,—the head, an arm, a limb,—especially that portion of the martyr's body which was subjected to torture.

CHAPTER III.

CEREMONIES SPECIAL TO THE SANCTUARY-BOYS
WHO SERVE AT THE ALTAR.

ARTICLE I.

VESTING OF THE CELEBRANT.

1. Vesting of the Celebrant before Low Mass.

THE rubrics of the Missal prescribe the holding of the cincture and the adjusting of the alb of the celebrant by the server. Many authors however go farther, and direct the server to present each vestment in turn to the celebrant. Since too much assistance from a small sanctuary-boy is calculated to impede rather than help the movements of the priest in vesting, we would suggest that the server stand near the celebrant, and only offer such assistance as may be required by the latter, except of course that directed to be given by the rubrics. Should however the celebrant desire the server to assist him while vesting, the following observations will be found useful: *First*, when the celebrant takes the amice, the server may open the lower part of the alb, and leave it resting thus open on the table. *Secondly*, when the celebrant puts on the alb, the server may assist him by holding up first the right and then the left sleeve. *Thirdly*, to present the cincture properly, he should take it with both hands, the tassels hanging at his right; then, standing behind the celebrant, he should hold the cincture in such a manner that the celebrant may easily receive it and gird himself. He should likewise so adjust the alb, that it may hang equally around about one inch from the floor. *Fourthly*, he may present the pin with which the celebrant is to fasten the maniple; but, when strings are used instead of a pin, the server ties the maniple to the left arm of the celebrant. *Fifthly*, if the chasuble be pliable, and can be folded without harm to the embroidery upon it, the server may fold the upper part. If, on the contrary, the chasuble be made of precious cloth and richly embroidered, the sacristan who prepares the vestments for Mass, should be directed to lay the entire

chasuble flat upon the table; and the server who assists the celebrant to vest, will at the proper moment lift the chasuble and hold it with both hands beneath the folds, so that the celebrant may receive it and without folding pass it over his head.¹ While the celebrant ties the strings, the server should avoid holding up either the front or the back part of the chasuble.

2. Vesting of the Celebrant before the Asperges.

When the celebrant vests in amice, alb, cincture, and stole, before blessing water in the sacristy for the *Asperges*, the first acolyte, in assisting him, follows the directions given in the preceding paragraph; and, after the water has been blessed, helps him to put on the cope and to fasten the clasp in front. At the end of the *Asperges*, the cope is taken off, and the maniple and chasuble put on at the bench, as will be explained in the proper place.

3. Vesting of the Celebrant before High Mass.

In assisting the celebrant to vest before High Mass, the first acolyte observes the same directions as those given to the server at Low Mass, page 33, No. 1.

4. Vesting of the Celebrant before the Absolution for the Dead.

When the Absolution is given at the end of Mass, the celebrant goes to the bench, where the acolytes assist him to take off the maniple and chasuble and to put on the cope. When the Absolution is not given at the end of Mass, but is a separate function, the acolytes assist the celebrant to vest in surplice, stole, and cope, before leaving the sacristy.

5. Vesting of the Celebrant before Vespers.

Before Vespers, the master of ceremonies assists the celebrant to put on the surplice and cope, and also the stole, if the altar

¹ Much harm is done to richly-embroidered chasubles by allowing them to hang over the edge of the table, and by folding the upper part before putting on the vestment.

on which the Blessed Sacrament is solemnly exposed, is to be incensed during the *Magnificat*. Otherwise the stole is not to be worn during Vespers, even when Benediction follows.

6. Vesting of the Celebrant before Benediction of the Blessed Sacrament.

The master of ceremonies assists the celebrant to vest in surplice, white stole, and cope, before Benediction of the Blessed Sacrament; but if Benediction be given at the end of Mass or Vespers, the vestments used on these occasions may be retained during Benediction. When Benediction follows Vespers, the master of ceremonies presents to the celebrant, at the end of Vespers, a stole of the same color as the cope. He may hold the cope behind the celebrant, while the latter puts on the stole; or, if more convenient, he may present the stole to the celebrant, who, having put it on, loosens the clasp of the cope and refastens it over the stole.

ARTICLE II.

MANNER OF PRESENTING THE CAP, CRUETS, INCENSE-BOAT, AND CENSER.

1. General Directions for Presenting any Object to the Celebrant.

In presenting an object to the celebrant, the general rule is to offer it with the right hand, kissing first the object and then the hand of the celebrant. In receiving an object from the celebrant, one should receive it with the right hand when it is possible,¹ and kiss first the hand of the celebrant and then the object received. An exception is made for the candles on the feast of the Purification, and for the palms on Palm Sunday. These are kissed before the hand of the celebrant, on account of the blessing just imparted to them. At Mass or Vespers in presence of the Blessed Sacrament exposed, in presence of a Bishop, and at Mass for the Dead, the usual kisses are omitted.

¹ The server at Low Mass, may receive with his left hand the wine-cruet, while with the right he presents the water-cruet.

2. Presenting the Cap to the Celebrant.

Several authors consider it sufficient, in presenting the cap to the celebrant, to bring it towards the lips *as if to kiss it*. Since the rubrics nowhere prescribe the kissing of the cap by the server, we think these authors may be followed in practice.



FIG. I.

When the cap is presented to the celebrant, it is held as shown in Fig. I.

3. Presenting the Cruets.

In presenting the cruets, the server should hold them from below, and keep the handles (if there are any) partly turned towards the celebrant, so that he may easily take hold of them. The rubrics of the Missal direct the server to kiss the wine-cruet, but not the hand of the celebrant. The water-cruet too may be kissed, though the rubrics do not command it. In kissing either cruet, the server should do so near the middle, and not near the top of the cruet.

4. Presenting Incense.

To present incense in a proper manner, the incense-boat should be held from below by the left hand; then with the right the lid is opened, the little spoon taken near the middle between the thumb and first two fingers and presented to the celebrant, as shown in Fig. II. The one who presents the spoon, kisses it and the celebrant's hand. In receiving it again, he kisses first the hand of the celebrant, and then the spoon.



FIG. II.

If the incense is to be blessed *by a priest*, the one who presents the spoon, says: *Benedicite, Pater Reverende*; if *by a Bishop*: *Benedicite, Pater Reverendissime*. If the incense is not to be blessed, for instance during the Benediction of the Blessed Sacrament, these words are to be omitted. At Mass or Vespers in presence of the Blessed Sacrament exposed, in presence of a Bishop, and at Mass for the Dead, the usual kisses of the censer and celebrant's hand are omitted.

5. Presenting the Censer.

When incense is to be put into the censer, the thurifer holds the chains near the top in his left hand; then, by means of the small ring at the top, he raises with his right hand, the cover of the censer high enough to allow the celebrant to easily put in the incense.¹ After the blessing of the incense, if it is to be blessed, the thurifer lowers the cover and closes the censer, fastening it by means of the little ring which binds the chains and the cover together. In presenting the censer thus closed directly to the one who is to use it, the thurifer holds the top of the chains in his right hand, and the lower part of the chains, near the cover, in his left, and thus presents it. But if he is to present the censer to one who will, in turn, present it to another, he holds the top of the chains in his left hand and the lower part of the chains in his right. At the beginning of the *Magnificat* during Vespers, the thurifer, after incense has been put in and blessed, holds the censer by the chains near the top, and presents it to the master of ceremonies with his right hand, while with his left he receives from him the incense-boat.

ARTICLE III.

**MANNER OF CARRYING THE PROCESSIONAL-CROSS,
CENSER, INCENSE-BOAT, CANDLESTICKS,
TORCHES, AND MISSAL.**

1. Carrying the Processional-Cross.

When the processional-cross is borne at the head of the sanctuary-boys and Rev. clergy, in solemn processions, the image of the crucifix is to be kept turned in the direction in which the

¹ Some authors direct the thurifer to raise the cover of the censer almost as high as it can be raised; and then, with the right hand, to support the censer by holding the three chains near the middle. We think the method generally in use, in this country, of raising the cover high enough to allow the celebrant to put incense in the censer, is more easy of execution for small sanctuary-boys.

procession is moving.¹ This image is to be covered with violet, during the procession, on Palm Sunday and on Holy Thursday; but not on Good Friday, during the procession to and from the Repository. The cross-bearer and the acolytes who accompany him, may abstain from making a genuflection before the altar, whenever the size of the cross or candlesticks make it inconvenient to do so. Besides the cross borne before the sanctuary-boys and Rev. clergy, the various confraternities and societies which take part in the procession, may each have their particular cross and banners.

2. Carrying the Censer.

The general rule is to hold the censer with the left hand near the top of the chains below the cover, before incense has been



FIG. III.

put in and blessed; but after incense has been put in and blessed, the censer should be carried with the right hand, and in the same manner as with the left. (Fig. III.) When the thurifer walks at the head of a procession, and when in Solemn High Mass he goes to the place where the Gospel is to be sung, he holds the censer supported in his right hand, with his thumb through the large ring at the top, and the middle finger through the small ring attached to the chain which raises the lid, or cover, of the censer. (Fig. IV.) During processions of the Blessed Sacrament, two thurifers walk immediately in front of the canopy which is held over the most



FIG. IV.

Blessed Sacrament. The thurifer on the right holds the top of the chains in his right hand, and the lower part of the chains in

¹ The image of the crucifix on the archiepiscopal cross is always kept turned towards the Archbishop, wherever he happens to be. This cross is not carried at the head of the procession, but only before the Archbishop, his assistants, and the clergy who are robed in their vestments.

his left. The thurifer on the left holds the top of the chains in his left, and the lower part of the chains in his right hand. Both thurifers incense the Blessed Sacrament with double swings made simultaneously and at regular intervals. A sanctuary-boy holding the incense-boat may, when the route of the procession is long, put incense into the censers from time to time. Should it be necessary to ascend or descend a flight of steps during the procession, the thurifers will find it a very safe and convenient method to descend or ascend a few steps, and then turning towards the Blessed Sacrament incense it till the celebrant approaches close to the step on which they are standing. They may then descend or ascend a few steps farther, and turning again towards the Blessed Sacrament incense it as before.

3. Carrying the Incense-Boat.

The incense-boat is held from below, close to the breast, in the left hand, when the censer is carried in the right;—and in the right hand, when the censer is carried in the left. It should be held perfectly straight, so that the incense may not fall out. A sanctuary-boy may hold the incense-boat, and accompany the thurifer who carries the censer. The thurifer may leave the boat on the side-table, before going to incense the Rev. clergy, sanctuary-boys, and people.

4. Carrying the Candlesticks.

To carry the candlestick in the proper manner, the acolyte should hold it with one hand at the knob near the middle,¹ and

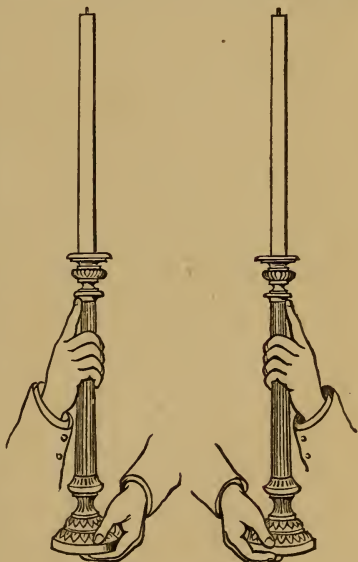


FIG. V.

FIG. VI.

¹ The acolytes' candlesticks generally in use amongst us, have no knob in the middle. They may, however, be held as represented in the above engravings, Figs. V. and VI.

with the other at the foot. The hand which holds the upper part of the candlestick, must always be on the outside. (See Figs. V. and VI.) Whenever, therefore, in the performance of any ceremony, the acolyte passes to the right or left of his companion, he must so change the positions of his hands, as to have that which holds the upper part of the candlestick always on the outside, as said above.

5. Carrying the Torches.

The two, four, six, or eight sanctuary-boys, who bear torches during Mass at the Elevation, and during Benediction of the Blessed Sacrament, enter the sanctuary together, walking two by two. They hold their torches near the middle, those on the right in their right hand, the others in their left. After the usual salutations and genuflection, they kneel on the floor, either directly in front of the altar, or at each side. When genuflecting, they should avoid striking the torches against the floor. In retiring from the sanctuary, they observe the same ceremonies as when entering.

6. Carrying the Missal.

The rubrics suppose that the Missal used at Low Mass may be left in the sacristy, in order that the priest who is to celebrate Mass, may arrange in it the book-marks. In this case, after the celebrant is vested, the server takes the Missal, and holding it from below with both hands, the opening towards his left, and the top resting against his breast, makes the usual bow to the cross and to the celebrant, and proceeds to the altar at which Mass is to be said. On reaching the foot of the steps, he holds the Missal on his left arm, receives with his right hand the cap of the celebrant which he places on the steps, and changing the Missal to his right arm assists the celebrant to ascend the steps by raising his alb. He then puts the Missal on the stand, with the opening towards the tabernacle or cross, descends to the foot of the steps, removes the cap to the bench, and kneels at the left of the celebrant for the beginning of Mass. The server should not open the Missal, turn its leaves, nor point out the prayers to the celebrant, during Low Mass.

ARTICLE IV.

INCENSING.

1. Kinds of Incensing.

There are two kinds of incensing: one consisting of a *single swing* of the censer towards the person or object to be incensed; the other, of a *double swing*. As to the manner of incensing, the following rules may be observed. When about to incense with a *single swing*, the sanctuary-boy first closes the censer; then, holding in his left hand the top of the chains below the chain-holder to which they are attached, and in his right the lower part of the chains about two inches above the censer, he raises the latter to nearly the height of his own face, giving it a slight impulsion towards the person or object to be incensed. Lowering the censer towards his right side, he raises it a second or even a third time, always in the same manner according as he must incense with two or three single swings. When about to incense with a *double swing*, the sanctuary-boy, holding the censer as said above, raises it towards the object or person to be incensed, and gives it a very slight impulsion forward and then a second, but somewhat more marked, impulsion in the same direction. Lowering the censer towards his right side, he repeats the same a second and a third time, according to the number of double swings prescribed by the rubrics in the case. Neither the head nor the body should be moved while engaged in incensing.

2. Objects and Persons to be Incensed with Three Double Swings of the Censer:

The most Blessed Sacrament, the cross of the altar, the book of Gospels, the Bishop throughout his diocese,¹ the Archbishop throughout his province, and the celebrant, or officiating priest.²

¹ Bishops visiting in a diocese not their own, may be incensed with three double swings, unless when, on account of the presence of a Cardinal, Nuncio, or Apostolic Delegate, the Bishop of the Diocese is himself incensed with only two swings of the censer.

² A priest officiating in presence of a Bishop is incensed before him, but with two swings of the censer only.

3. Objects and Persons to be Incensed with Two Double Swings of the Censer:

The relics and statues of the saints, the canons of the church, the principal assistants of the Bishop, the deacon and subdeacon of Mass, and the cope-bearers at Vespers.

4. Persons to be Incensed with One Double Swing of the Censer:

All priests. They may however, when numerous, be incensed collectively, the one who is to incense, passing before them and incensing those on one side of the sanctuary, and then in the same manner those on the opposite side.¹

If the priests are grouped together in different parts of the sanctuary, the one who incenses may stand, and incense each group with a certain number of double swings of the censer. Seminarians and sanctuary-boys are always incensed collectively, as just explained.

5. Persons Incensed with a Single Swing of the Censer:

The master of ceremonies, acolytes and inferior ministers, and the people. The people in the centre of the church are incensed first, then those on the Epistle side, then those on the Gospel side.

ARTICLE V.

DIRECTIONS FOR AIDING CERTAIN MOVEMENTS OF THE CELEBRANT.

Under this head, we desire to make a few suggestions about the proper manner—of raising the alb of the celebrant, when he ascends the steps of the altar; of holding his cope, while he incenses the altar; of supporting his arms, when he makes a genuflection; and of raising his chasuble, during the Elevation at Mass.

¹ In incensing the clergy, attention is to be had to the order of their dignity. Thus all the Bishops present are to be incensed before the canons, and the canons before the clergy of a lower order.

1. Raising the Alb of the Celebrant.

The server at Low Mass, and the acolytes at High Mass, are directed to assist the celebrant to ascend the steps of the altar. This they do by taking hold of the lower and front part of his cassock, (if it be long,) or at least of his alb, which they raise a little, as he ascends the steps. The smaller sanctuary-boys, while attempting to render this assistance to the celebrant, are rather a hindrance than a help. They may content themselves, if so directed, with simply touching the side of the alb, appearing to offer assistance rather than actually doing so.

2. Holding the Cope of the Celebrant.

When the celebrant incenses the altar during the *Magnificat* at Vespers, the master of ceremonies and thurifer who accompany him, so hold his cope by the edge a little below the middle, in front, that he may be free in all his movements: the master of ceremonies stands at his right, the thurifer at his left. It is customary in Rome for the master of ceremonies, at Vespers, to hold the edge of the cope of the celebrant, when the latter makes the sign of the cross at *Deus in adjutorium*, or removes his cap at the *Gloria Patri*, etc.

3. Supporting the Arms of the Celebrant.

When the celebrant, during the *Magnificat*, makes a genuflection in passing before the middle of the altar, those who accompany him apply their hand to his elbow, as if to support him during this action. They should, however, avoid taking hold of his arm in such a way as to embarrass him in making the genuflection.

4. Raising the Chasuble during the Elevation.

The server at Low Mass, and the acolytes at High Mass, should not touch the chasuble of the celebrant during the consecration, nor when he makes a genuflection, but only when he elevates the Sacred Host and Chalice. Special attention is directed to this observation, since the contrary practice is very common amongst our sanctuary-boys.

QUESTIONS ON CHAPTER III.

What assistance is to be offered to the celebrant, when he vests before Low Mass?—before the Asperges?—before High Mass?—before the Absolution for the Dead?—before Vespers?—before Benediction of the Blessed Sacrament?

What are the rules for presenting any object to the celebrant? How is the celebrant's cap to be presented?—the cruets?—the incense-boat?—the censer?

How is the processional-cross to be carried?—the Archiepiscopal-cross?—the censer?—the incense-boat?—the candlesticks?—the torches?—the Missal?

How many kinds of incensing are there?

What is the manner of incensing with a single swing of the censer?—with a double swing?

What persons and objects are to be incensed with three double swings of the censer?—with two double swings?—with one double swing?—with one single swing?

How is the alb of the celebrant to be raised?—his cope to be held?—his arms to be supported?—should the chasuble be raised during the consecration, or only at the elevation of the Sacred Host and Chalice?

CHAPTER IV.

LOW MASS.

ARTICLE I.

THINGS TO BE PREPARED.

1. In the Sacristy.

On the table of the sacristy, the vestments of the required color should be prepared for the celebrant who is to celebrate Low Mass, namely the chasuble, stole, maniple, cincture, alb, and amice. On the same table should be placed the chalice, purificator, patena with the host, pall, veil, and burse containing the corporal. The celebrant himself prepares the chalice for Mass. Near the celebrant's vestments may be placed his cap and the Missal, unless this is already on the book-stand on the altar.

2. In the Sanctuary.

First, on the altar there should be a crucifix, or at least a cross; two lighted candles, (at a Bishop's Mass it is customary in this country always to light four candles,) the three altar cards, and the book-stand with the Missal on it, unless the Missal

is left in the sacristy for the celebrant to arrange the book-marks in the proper places. The altar should be covered with three linen cloths, the top cloth hanging down to the floor at the sides of the altar. The under-cloths may be two distinct single cloths, or one doubled. *Secondly*, on the side-table are placed the cruets filled with wine and water, the basin and finger towel, the little bell, a small taper and some matches for lighting the elevation candle,¹ (where such custom exists,) and the communion cloth, or card.² The communion cloth used by the people, is generally attached to the sanctuary railing.

ARTICLE II.

MANNER OF ANSWERING THE PRAYERS AT MASS.

No sanctuary-boy should be allowed to serve Mass, till he has learned by heart the responses found in this article. In making these responses to the prayers said by the celebrant, the server should, as far as possible, adopt the same tone as the latter; avoid all haste in articulating the words; never begin before, nor delay to begin after, the celebrant has finished the prayers. The server, without any previous bow when the celebrant descends to the floor to begin Mass, makes the sign of the cross at the following words pronounced by the celebrant: In nómine Patris, et Filii, et Spiritus Sancti. Amen;—he then joins his hands before his breast, and kneeling without inclining the head answers the prayers, as follows:

Celebrant. Introibo ad altáre Dei.

Server. Ad Deum qui lætificat juventútem meam.

Celebrant. Júdica me, Deus, et discérne causam meam de gente non sancta; ab hómine iniquo et dolóso érué me.

Server. Quia tu es, Deus, fortitúdo mea, quare me repulisti? et quare tristis incedó, dum affligit me inimicus?

Celebrant. Emitte lucem tuam et veritátem tuam; ipsa me

¹ A candle placed in a bracket attached to the wall near the altar, Epistle side, and lighted after the *Sanctus* of Low Mass.

² In many churches, a large square card, covered with white linen, is used instead of the communion cloth.

deduxérunt et adduxérunt in montem sanctum tuum, et in tabernacula tua.

Server. Et introibo ad altáre Dei; ad Deum qui lætificat juventútem meam.

Celebrant. Confitébor tibi in cithara, Deus, Deus meus; quare tristis es, ánima mea? et quare contúrbas me?

Server. Spera in Deo, quóniam adhuc confitébor illi; salutáre vultus mei, et Deus meus.

Celebrant. Glória Patri, et Filio, et Spiritui Sancto. *While the celebrant pronounces the above words, the server inclines his head; then kneeling erect answers:*

Sicut erat in principio, et nunc, et semper, et in sæcula sæculórum. Amen. *The server makes the sign of the cross, when the celebrant says:*

Adjutórium nostrum in nómine Dómini; *and then answers:*
Qui fecit coelum et terram.

After the celebrant has said the Confiteor, the server, making a moderate bow, and turned towards him, says:

Misereátur tui omnipotens Deus; et, dimissis peccátis tuis, perducát te ad vitam ætérmam; *then, bowing profoundly towards the altar, he continues:*

Confiteor Deo omnipoténti, beátæ Mariæ semper Virgini, beáto Michaéli Archángelo, beáto Joánni Baptistæ, Sanctis Apóstolis Petro et Paulo, ómnibus Sanctis, et tibi, Pater, *as he says these last words, the server turns towards the celebrant; then turning again towards the altar, and still bowing profoundly he continues:* quia peccávi nimis cogitatióne, verbo, et ópere; *at the words mea culpa, mea culpa, mea máxima culpa, he strikes his breast, then with his hands joined before his breast he continues:* Ídeo precor beátam Mariám semper Virginem, beátum Michaélem Archángelum, beátum Joánnem Baptistam, sanctos Apóstolos Petrum et Paulum, omnes sanctos; *here the server again turns towards the celebrant to say:* et te, Pater, *and then finishes the Confiteor bowing profoundly to the altar, oráre pro me ad Dóminum Deum nostrum.*

While the celebrant recites the Misereatur, the server remains bowed towards the Altar as during the Confiteor.

Celebrant. Misereatur vestri omnipotens Deus, et, dimissis peccatis vestris, perducat vos ad vitam æternam.

Server. Amen.

He now kneels erect, while the celebrant says:

Celebrant. Indulgentiam, absolutiõnem, et remissiõnem peccatorum nostrorum tribuat nobis omnipotens et misericors Dõminus, *at the end of which he says:* Amen. *Then making a moderate bow towards the altar, the server answers the following prayers:*

Celebrant. Deus, tu conversus vivificabis nos.

Server. Et plebs tua lætabitur in te.

Celebrant. Ostende nobis, Dõmine, misericordiam tuam.

Server. Et salutare tuum da nobis.

Celebrant. Dõmine, exaudi orationem meam.

Server. Et clamor meus ad te veniat.

Celebrant. Dominus vobiscum.

Server. Et cum spiritu tuo.

The server rises, and assists the priest to ascend the steps by raising a little his alb. Then kneeling on the lowest step of the altar, at the Gospel side, he answers at the Kýrie alternately with the Celebrant.

<i>Celebrant.</i> 1. Kýrie, eléison.	<i>Server.</i> 2. Kýrie, eléison.
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<i>Celebrant.</i> 3. Kýrie, eléison.	<i>Server.</i> 4. Christe, eléison.
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<i>Celebrant.</i> 5. Christe, eléison.	<i>Server.</i> 6. Christe, eléison.
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<i>Celebrant.</i> 7. Kýrie, eléison.	<i>Server.</i> 8. Kýrie, eléison.
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9. *Celebrant.* Kýrie, eléison.

During the Gloria, the server makes a simple bow when the celebrant does so, namely at the words which are written in Italics.

Glória in excelsis Deo, et in terra pax hominibus bonæ voluntatis. Laudamus te. Benedicimus te. *Adoramus te. Glorificamus te. Grátias ágimus tibi* propter magnam glóriam tuam; Dõmine Deus, Rex cælestis, Deus Pater omnipotens, Dõmine

Fili unigénite, *Jesu Christe*; Dómine Deus, Agnus Dei, Filius Patris. Qui tollis peccáta mundi, miserére nobis. Qui tollis peccáta mundi, *súscipe deprecationem nostram*. Qui sedes ad dexteram Patris, miserére nobis, quóniam tu solus sanctus, tu solus Dóminus, tu solus altissimus, *Jesu Christe*, cum sancto Spiritu, in glória Dei Patris. Amen.

At the concluding words of the Glória, Cum sancto Spiritu, in glória Dei Patris. Amen, the server makes the sign of the cross. After the Glória in excélsis, or after the Kýrie, when the Glória is not said:

Celebrant. Dóminus vobiscum.

Server. Et cum spiritu tuo.

This same answer is always made, whenever the celebrant says Dóminus vobiscum. When the celebrant, at the end of the collects, or at any other part of the Mass, says: Per ómnia sæcula sæculórum, the server always answers: Amen. Thus at the end of the collect:

Celebrant. Per ómnia sæcula sæculórum.

Server. Amen.

At the end of the Epistle, when the celebrant lowers his voice to show that he has concluded, the server answers:

Deo Grátias.

Beginning the Gospel:

Celebrant. Dóminus vobiscum.

Server. Et cum spiritu tuo.

When the celebrant says:

Sequéntia sancti Evangélíi secúndum, &c., the server makes the sign of the cross on his forehead, lips, and breast, and answers:

Glória tibi, Domine.

At the end of the Gospel:

Server. Laus tibi, Christe.

During the Crêdo, the server will make a simple bow at all the words marked in Italics, except at the words Et incarnátus

est, etc., *when he will make a profound bow, the celebrant making a genuflection on the platform of the altar.* Credo in unum Deum, Patrem omnipotentem, factorem cœli et terræ, visibilium omnium et invisibilium: Et in unum Dóminum *Jesum Christum*, Filium Dei unigenitum, et ex Patre natum ante omnia sæcula; Deum de Deo, Lumen de Lúmine; Deum verum de Deo vero; genitum non factum; consubstantialém Patri, per quem omnia facta sunt; qui propter nos hómines, et propter nostram salutem descendit de cœlis; *et incarnátus est de Spiritu Sancto ex María Virgine, et Homo Factus Est*; crucifixus étiam pro nobis sub Póntio Piláto passus, et sepúltus est; et resurrexit tértia die secúndum Scriptúras, et ascendit in cœlum, sedet ad dexteram Patris: et iterum ventúrus est cum glória judicare vivos et mórtuos; cujus regni non erit finis. Et in Spiritum Sanctum, Dóminum, et vivificantem, qui ex Patre Filióque procedit: qui cum Patre et Filio *simul adorátur* et conglorificátur; qui locútus est per Prophétas. Et Unam, Sanctam, Cathólicam, et Apostólicam Ecclésiám. Confiteor unum Baptisma in remissionem peccatórum. Et expécto resurrectionem mortuórum. *At the concluding words of the Credo, Et vitam ventúri sæculi, Amen, the server makes the sign of the cross.*

After the Gospel, or after the Credo if the latter is said:

Celebrant. Dóminus vobiscum.

Server. Et cum spiritu tuo.

Celebrant. Oráte, fratres, ut meum ac vestrum sacrificium acceptábile fiat apud Deum Patrem omnipotentem.

The server without bowing his head answers:

Suscipiat Dóminus sacrificium de mánibus tuis, ad laudem et gloriam nóminis sui, ad utilitátem quoque nostram, totiúsque Ecclésiæ suæ sanctæ.

At the Preface:

Celebrant. Per omnia sæcula sæculórum.

Server. Amen.

Celebrant. Dóminus vobiscum.

Server. Et cum spiritu tuo.

Celebrant. Sursum corda.

Server. Habémus ad Dóminum.

Celebrant. Grátias agámus Dómino Deo nostro.

Server. Dignum et justum est.

From the Pater Noster to the Communion:

Celebrant. Per ómnia sæcula sæculórum.

Server. Amen.

Celebrant. Et ne nos indúcas in tentatiónem.

Server. Sed libera nos a malo.

Celebrant. Per ómnia sæcula sæculórum.

Server. Amen.

Celebrant. Pax Dómini sit semper vobiscum.

Server. Et cum spiritu tuo.

When there are communicants, the server, while bowing profoundly, says the Confiteor; and answers Amen at the end of the Misereátur vestri. Then kneeling erect, he makes the sign of the cross during the Indulgentiam and answers Amen.

After the Communion.

Celebrant. Dóminus vobiscum.

Server. Et cum spiritu tuo.

Celebrant. Per ómnia sæcula sæculórum.

Server. Amen.

Celebrant. Dóminus vobiscum.

Server. Et cum spiritu tuo.

Celebrant. Ite missa est, *or*, Benedicámus Dómino.

Server. Deo Grátias.

Celebrant. Requiéscant in pace.

Server. Amen. *When the celebrant gives his blessing saying:*

Benedicat vos omnipotens Deus, Pater, et Filius, et Spiritus Sanctus, the server makes the sign of the cross, and answers Amen. But when a Bishop gives his blessing, the responses are as follows:

Bishop. Sit nomen Dómini benedictum.

Server. Ex hoc nunc et usque in sæculum.

Bishop. Adjutorium nostrum in nomine Domini.

Server. Qui fecit cælum et terram.

Bishop. Benedicat vos, etc., *as above.*

*Beginning of the last Gospel:**Celebrant.* Dóminus vobiscum.*Server.* Et cum spiritu tuo.*At the words:*

Initium Sancti Evangélíi secúndum . . . , or Sequéntia Sancti Evangélíi secúndum . . . , *the server makes the sign of the cross on his forehead, lips, and breast, and says:*

Glória tibi, Dómine; *and at the end of the Gospel, whether it be of St. John, or one read from the Missal, answers:*

Deo grátias.

NOTE.—*When in certain Masses, the celebrant before the collects or prayers which immediately precede the Epistle, or at any other time, says:*

Flectámus génua, *the server, if standing, makes a genuflection, and answers as he rises:*

Leváte. *If kneeling, he answers Leváte without bowing the head or making any movement whatever.*

ARTICLE III.

THE SERVER AT LOW MASS.¹

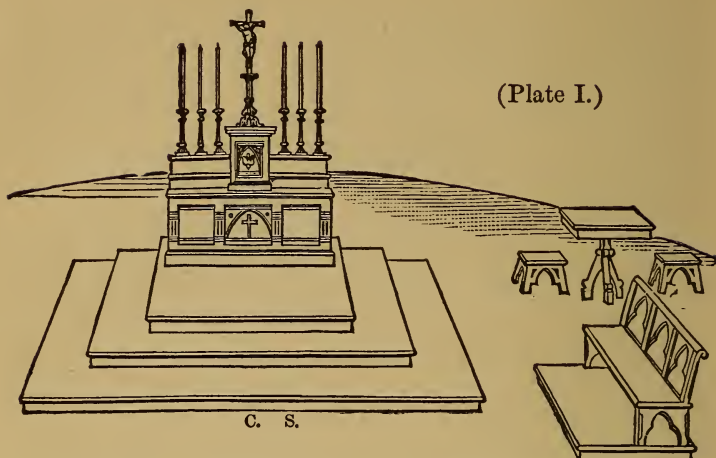
I. On Reaching the Altar.

Having said a short prayer before the Blessed Sacrament, the server enters the sacristy; and, at the proper time, makes the sign of the cross,² puts on his surplice, prepares the cruets on the side-table, lights the candles on the altar; assists the celebrant to vest; makes a profound bow to the cross in the sacristy, and a moderate bow to the celebrant, and goes before him to the altar at which Mass is to be said.³ In entering the sanctuary he pre-

¹ Abbreviations used in the plates of Art. III., IV., and V., of Chapter IV.—C. *Celebrant*; S. *Server*.

² For this and the following ceremonies, the server should read Art. II. of Chapter I., General Remarks, page 14.

³ For the manner of carrying the Missal to the altar when it has not been previously prepared on the book-stand, see Chapter III., Article III., No. 6, page 40.



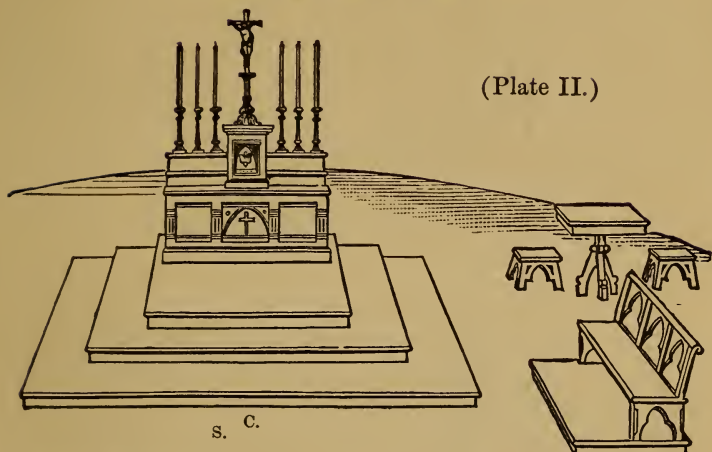
sents holy-water to the celebrant.¹ On reaching the altar (Plate I.), the server receives the cap of the celebrant, makes a genuflection,² raises his alb, as he ascends the steps; places the cap on the bench, never on the side-table; and, having made a genuflection while passing before the middle of the altar in returning, kneels on the Gospel side, about one foot from the lowest step and two feet to the left of the celebrant. (Plate II.)

¹ Whenever the server, in going to the altar, meets a priest who is returning to the sacristy, after having celebrated Mass, he bows to him, and keeps to the right in passing him. If only one can pass, the priest returning takes precedence. In passing before the High Altar, the server turns towards the tabernacle, and makes a genuflection. But if the Blessed Sacrament is solemnly exposed, the server receives the cap of the celebrant; makes with him a double genuflection; rises; and, holding the cap as long as they are in presence of the Blessed Sacrament, proceeds on his way. He observes the same ceremonies, when passing before an altar at which communion is being distributed. He needs not however remain kneeling till the end of the distribution. When passing an altar during the Elevation at Mass, the server kneels and receives the cap of the celebrant, which he returns to him at the end of the Elevation, before rising. From the Elevation to the communion of the celebrant inclusively, the server does not receive the cap, but makes with the celebrant a single genuflection. At no other time does the celebrant take off nor the server receive the cap, in passing before an altar at which Mass is being celebrated.

² In the churches of this country, the Blessed Sacrament is usually kept in the tabernacle of the High Altar at which Mass is also celebrated. When Low Mass is celebrated at an altar other than that of the Blessed Sacrament, the server, in passing before the cross, only makes a profound bow.

II. Beginning of Mass.

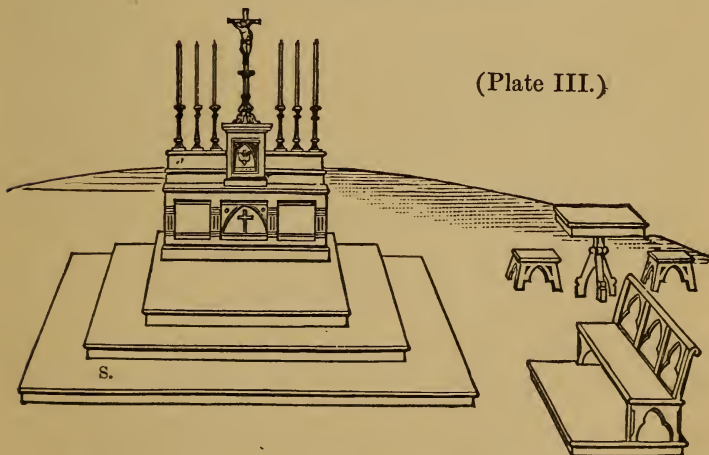
(Plate II.)



When the celebrant begins Mass, the server without any previous bow kneels erect (Plate II.), and with his hands joined before his breast answers the preliminary prayers; while so doing he makes the sign of the cross, bows, etc., as directed Chapter IV., Art. II., page 45.

III. From the Introit to the Epistle.

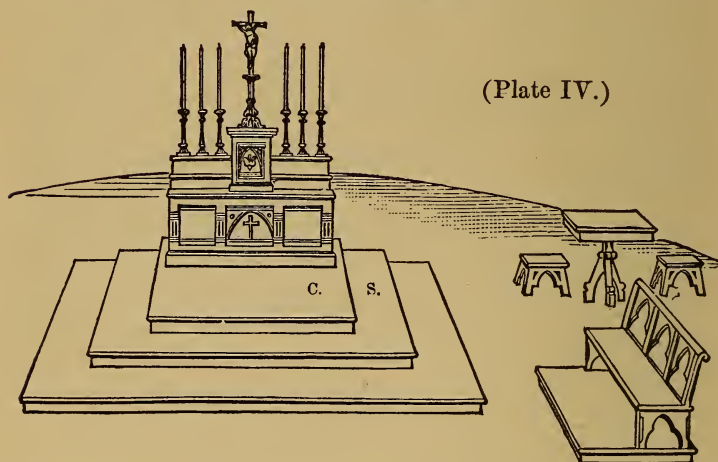
(Plate III.)



At the end of the preliminary prayers, when the celebrant says

Dominus vobiscum, the server rises, raises a little the alb of the celebrant as he ascends the steps of the altar; and then, kneeling on the lowest step (Plate III.), makes with him the sign of the cross¹ at the beginning of the Introit, (except at Mass for the Dead,) bows at the *Gloria Patri*, repeats alternately with him the *Kyrie*, and answers the other prayers, as already explained Chapter IV., Art II., page 47.

IV. End of the Epistle.

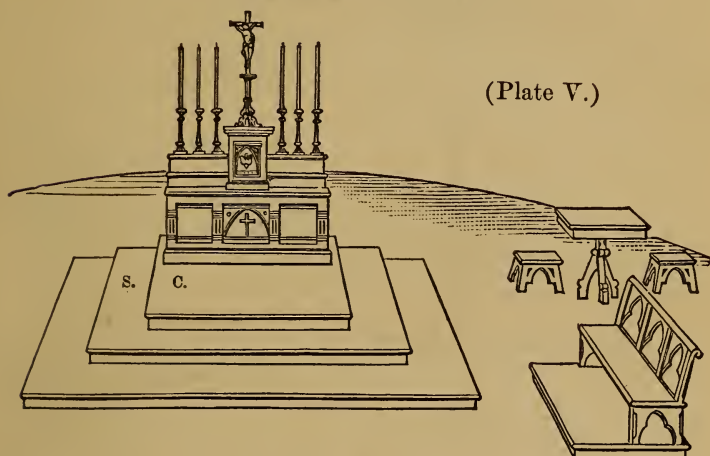


Having answered *Deo Gratias* at the end of the Epistle, the server rises, makes a genuflection in the middle, before going to stand near the celebrant at the book (Plate IV.); and, when the celebrant goes to the middle, carries the book and stand to the Gospel side, making a genuflection on the floor as he passes the middle. On certain days of the year, the celebrant, immediately after saying the *Kyrie*, and without saying *Dominus vobiscum*, goes to the book to read several lessons which resemble the

¹ Most ceremonials direct the server to make the sign of the cross with the celebrant at the Introit; to bow at the words at which the celebrant is directed to bow, during the recitation of the *Gloria* and *Credo*, etc., etc. Though we mention these ceremonies, we do not think too great stress should be laid on their being observed by our sanctuary-boys, who are often incapable of so great attention.

Epistle; at the end of each of these the server will answer *Deo Gratias*.¹ But he will not remove the book² till the end of the Epistle of the Mass, which is read *after the celebrant has said Dominus vobiscum*.

V. Beginning of the Gospel.



(Plate V.)

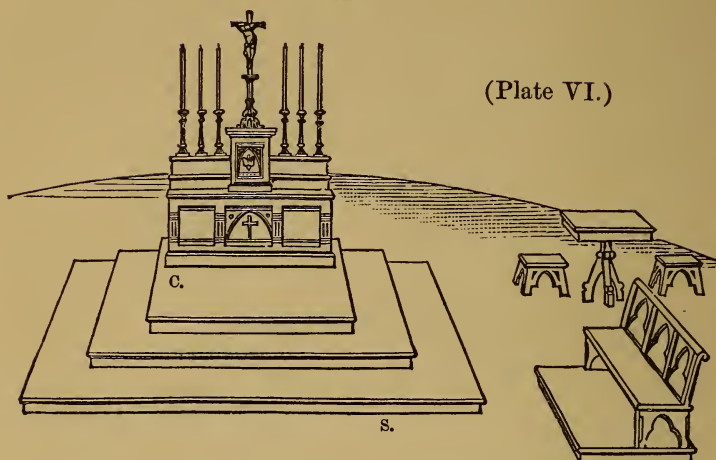
Having placed the Missal and stand on the Gospel side, partly turned toward the cross or tabernacle, the server descends one step below the platform of the altar (Plate V.), and answers *Et cum spiritu tuo* after *Dominus vobiscum*; and, when the celebrant says *Sequentia Sancti Evangelii* etc., he makes three signs of the cross with the thumb of his right hand, the first on his forehead, the second on his lips, the third on his breast above his left hand which he holds open and extended a little below his breast. Having answered *Gloria tibi Domine*, he bows to the book at the word *Jesus*, if it occurs in the beginning of the Gospel, and if not, to the celebrant, and returns to the Epistle side (Plate VI.), making a genuflection in passing the middle.

¹ At the end of the fifth lesson read on the Saturday of ember days, *Deo Gratias* is not answered.

² In removing the book from one side of the altar to the other, the server should carefully avoid approaching so near the celebrant, as to touch his vestments with the edge of the stand.

VI. During the Gospel.

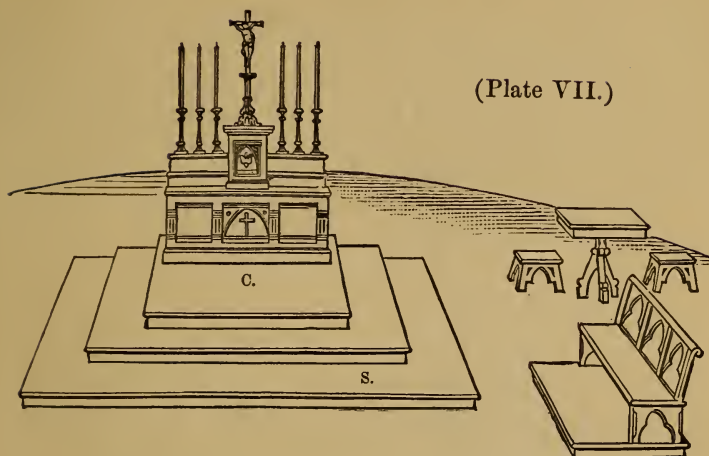
(Plate VI.)



The server stands on the floor during the Gospel, as marked in Plate VI. If the celebrant makes a genuflection during the Gospel, the server does so likewise. When the Passion of our Lord is recited, as on Palm Sunday, and on the Tuesday and Wednesday which follow Palm Sunday, the server does not say *Et cum spiritu tuo* and *Gloria tibi Domine*; but having bowed at the holy name of Jesus, which occurs in the title of the Passion, retires to the Epistle side, as said above. When the celebrant kneels at the words *Emisit Spiritum*, the server also kneels. He answers *Laus tibi Christe* only at the end of that part of the Passion which holds the place of the Gospel, and which is recited by the celebrant after he has said the *Munda cor meum*, profoundly bowed before the middle of the altar.

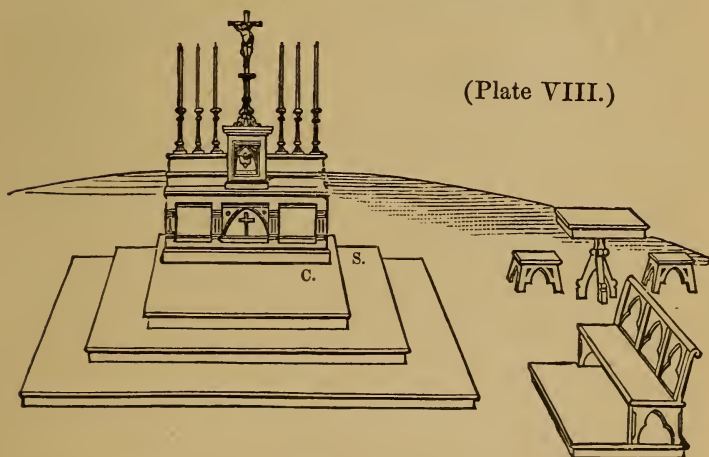
VII. End of the Gospel.

The server, having answered *Laus tibi Christe* at the end of the Gospel, kneels down (Plate VII.), makes a simple bow at the word *Deum*, and at the other words of the *Credo* written in italics, on page 49. He likewise makes a profound bow at the *Incarnatus est*. . . *Homo factus est*, and the sign of the cross at the words *Et vitam venturi sæculi*.



(Plate VII.)

VIII. Presenting the Cruets at the Offertory.



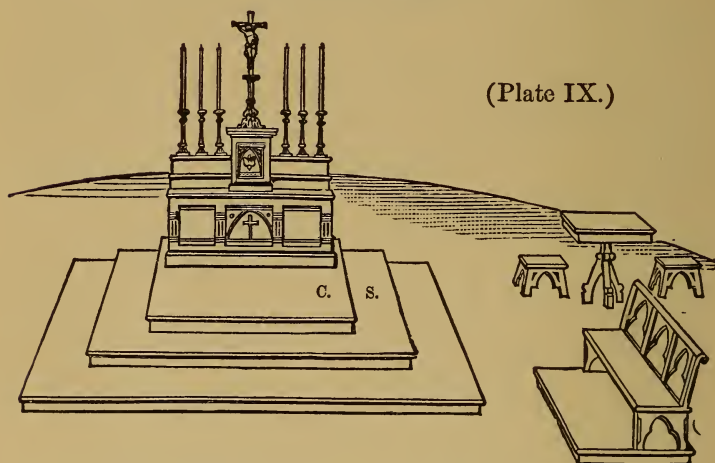
(Plate VIII.)

The celebrant having said *Dominus vobiscum* and *Oremus*, the server rises, and goes directly to the side-table for the cruets.¹

¹ When he is in surplice, he may first ascend to the right of the celebrant to receive from him the veil of the chalice; this he folds in such a way as not to let the lining appear, and having placed it to the right of the tabernacle, not far from the corporal, he goes down by the side steps to the side-table for the cruets. In Rome, it is customary to spread a small napkin, or

Having taken the wine-cruet in his right hand and the water-cruet in his left, he goes to the highest step of the altar (Plate VIII.); stands facing the Gospel side of the altar; makes a moderate bow to the celebrant, when the latter approaches; kisses each cruet¹ before presenting it, and after it has been returned; bows to the celebrant, and replaces both cruets on the side-table. At Mass of Requiem the cruets are not to be kissed.

IX. At the Lavabo.



(Plate IX.)

Having placed the finger-towel unfolded on his left arm,² and taken the basin in his left hand and the water-cruet in his right, the server returns to the highest step (Plate IX.); stands facing the Gospel side of the altar; bows to the celebrant, when he approaches; pours water on his fingers;³ turns slightly to the

cloth, on the table of the altar on which to place the cruets. Many authors direct the server to carry the cruets to the altar on the plate.

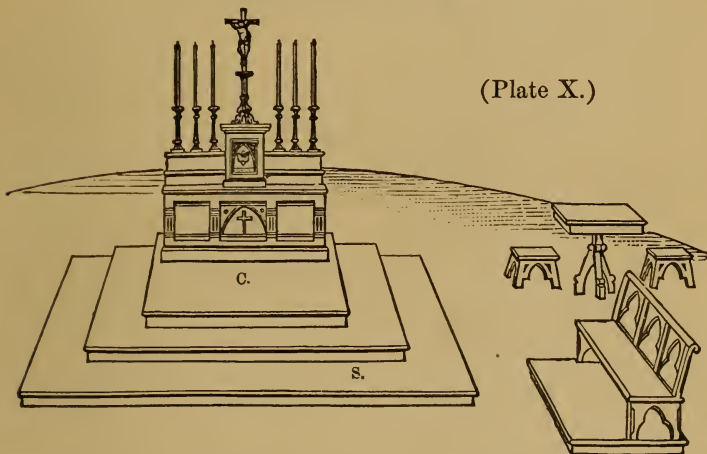
¹ The rubrics of the Missal prescribe the kissing of the wine-cruet only, but the common practice is to kiss likewise the water-cruet.

² Another method is to hold one end of the finger-towel between the third and the little finger which support the basin from below, and the other end between the index and second finger which support it from the side. Either method may be followed.

³ In pouring the water, the server should hold the mouth of the cruet about one inch above the fingers of the celebrant, and pour the water directly

right, to allow the celebrant to reach more easily the towel; makes a bow without waiting for the celebrant to say *Gloria Patri*; retires to the side-table, where he places basin, cruet, and towel; takes the little bell in his right hand, being careful not to let it ring; and returns to his usual place, on the Epistle side (Plate X.), without going to the middle to make a genuflection.

X. At the *Orate Fratres*.

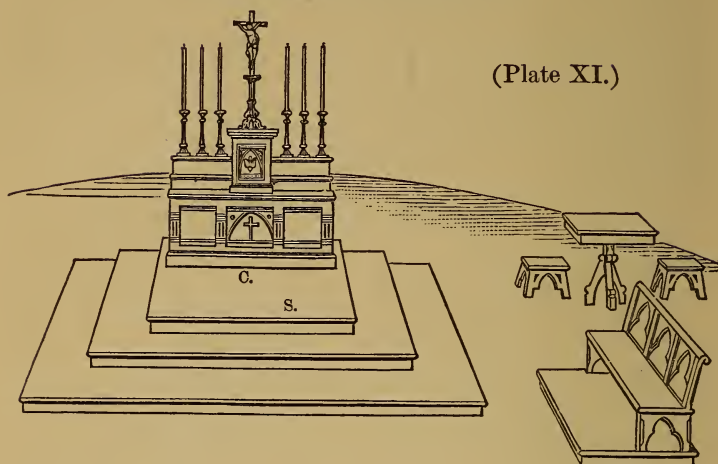


If the server is still at the side-table when the celebrant says the *Orate Fratres*, he will go to the lowest side-step of the altar, kneel, and answer there the *Suscipiat Dominus sacrificium* etc.; else he recites it in his usual place (Plate X.), but in neither case must he begin till the celebrant has turned towards the altar. He will answer at the Preface, and ring the little bell at the *Sanctus*.¹ It is a universal custom, in this country, to ring the bell when the celebrant holds his hands extended over the chalice, just before the consecration.

on them, and not move the cruet in circles above the hands of the celebrant as is sometimes practised.

¹ The little bell should not be rung in a church where the Blessed Sacrament is solemnly exposed, nor at Low Mass, celebrated at a side altar during any of the public offices of the Church.

XI. During the Consecration.



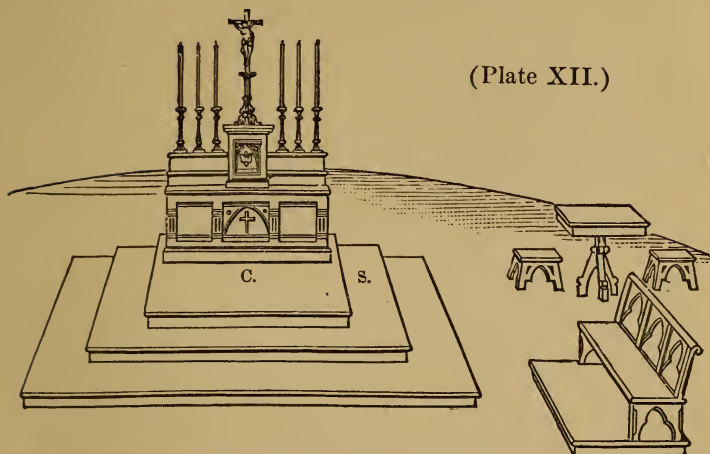
(Plate XI.)

As soon as the celebrant purifies his fingers by rubbing them on the corporal, the server rises, takes the bell in his right hand;¹ and, without making a genuflection, ascends the steps, and kneels on the edge of the platform near the celebrant. He bows his head each time the celebrant makes a genuflection; rings thrice the bell at each Elevation; and raises a little the chasuble,² when the celebrant elevates the Host and Chalice. At the end of the elevation of the chalice, the server rises, descends to the floor, and kneels at his usual place, as shown in Plate X., page 59. He answers at the beginning and end of *Pater Noster*, and at *Pax Domini*; strikes his breast thrice at *Agnus Dei*, unless it be a Mass of Requiem; and rings the bell thrice at *Domine non sum dignus*, where it is the custom.

¹ When the platform of the altar on which the server kneels during the consecration, can be reached with the hand by one kneeling on the lowest step, the server may place the bell on it, instead of carrying it in his hand as he ascends the steps before the Elevation.

² The server should not touch the chasuble, when the celebrant makes the four genuflections; but only raise it slightly during the Elevation of the Host and Chalice. (See Chapter III., Article V., No. 4.)

XII. Before the First Ablution.

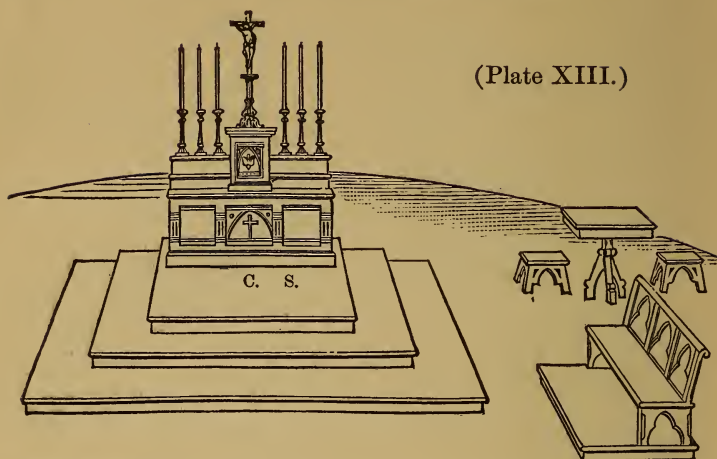


(Plate XII.)

When the celebrant, after saying *Domine non sum dignus* and receiving the Sacred Host, removes the pall from the chalice and makes a genuflection, the server rises, goes to the side-table for the cruets, makes a genuflection on the floor, and ascending to the highest step of the altar, near the *Epistle* corner (Plate XII.), stands there, with his face turned towards the Gospel side, and makes a moderate bow while the celebrant receives the Precious Blood.

XIII. Pouring Wine into the Chalice at the First Ablution.

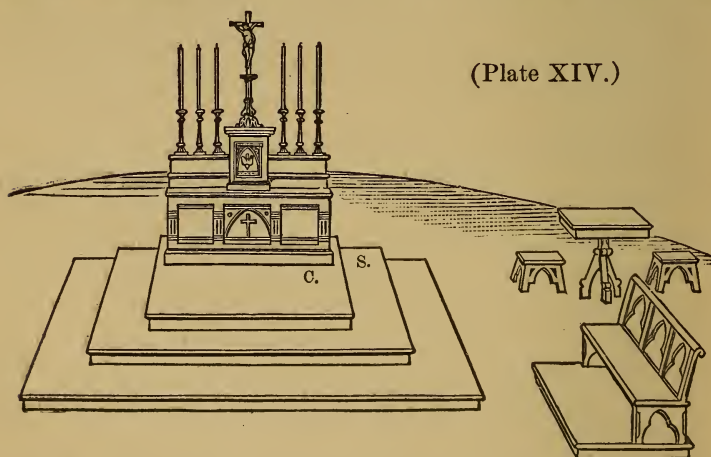
As soon as the celebrant has received the Precious Blood, the server ascends to the platform of the altar (Plate XIII.), bows to the celebrant, and pours wine into the chalice. He should not allow the cruet to rest on the side of the chalice; should avoid pouring the wine into the chalice either too rapidly or too slowly; and, in withdrawing the cruet at a sign from the celebrant, should take care not to drop any wine on the altar cloth. These same remarks apply with equal force to the act of pouring wine and water into the chalice at the second ablution. The cruet must be held in the right hand, about one inch above the celebrant's fingers, and not be moved in little circles. As the cruets are not presented to the celebrant, the server needs not kiss them on this occasion.



(Plate XIII.)

XIV. Pouring Wine and Water into the Chalice at the Second Ablution.

Having poured wine into the chalice for the first ablution, the server makes a moderate bow to the celebrant, and returns to the highest step. (Plate XIV.) He bows again, when the

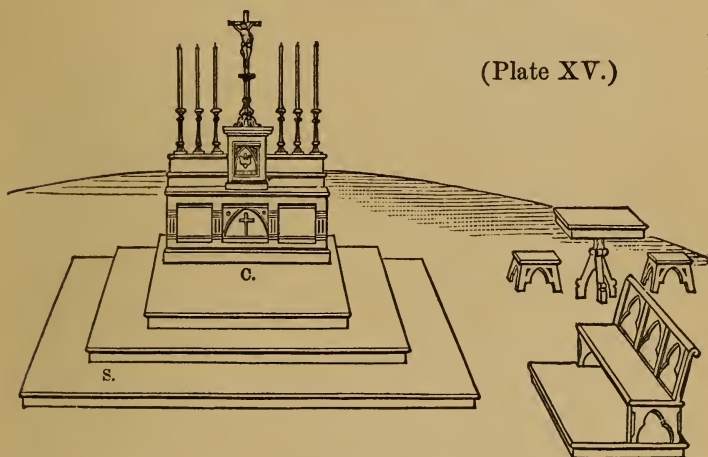


(Plate XIV.)

celebrant approaches, pours wine into the chalice; changes the water-cruet to his right hand, and the wine-cruet to his left; and, having poured water into the chalice, bows, retires, and places

the cruets on the side-table. Returning to the middle, he makes a genuflection, ascends to the platform of the altar, Gospel side, and removes the Missal and stand to the Epistle side. He should not carry the veil of the chalice to the Gospel side; but, when necessary, may place it within easy reach of the celebrant at the Epistle side. He then descends to the floor, makes a genuflection, and kneels at his place on the Gospel side. (Plate XV.)

XV. After Removing the Book.



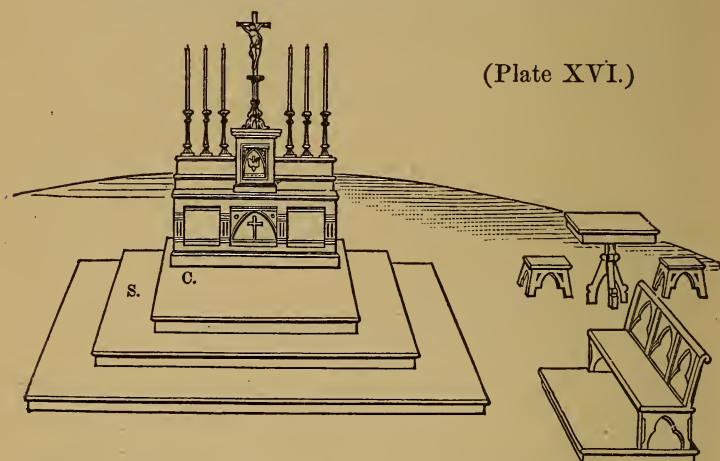
(Plate XV.)

The server, kneeling on the Gospel side (Plate XV.), answers at *Dominus vobiscum*, *Per omnia sæcula sæculorum*, *Ite missa est*,¹ or *Benedicamus Domino*, or *Requiescant in Pace*, as explained on page 50; bows and makes the sign of the cross while receiving the blessing of the celebrant; and, having received it, says *Amen*. At the beginning of the Gospel, he answers *Et cum spiritu tuo*; makes the usual signs of the cross on his forehead, lips, and breast with the celebrant; answers *Gloria tibi Domine*; goes for the celebrant's cap, which he had placed on the bench at the beginning of Mass; makes a genuflection at the words *Et Verbum Caro Factum est*, and answers *Deo Gratias*

¹On Easter Sunday, and throughout the week which follows till Saturday inclusively, the celebrant says *Ite missa est, Allelúia, Allelúia*, and the server answers *Deo Gratias, Allelúia, Allelúia*.

at the end of the Gospel. For the ceremonies accompanying the removal of the book, when another Gospel than that of St. John is to be said, see the following Plate XVI.

XVI. Removing the Book for the Last Gospel.

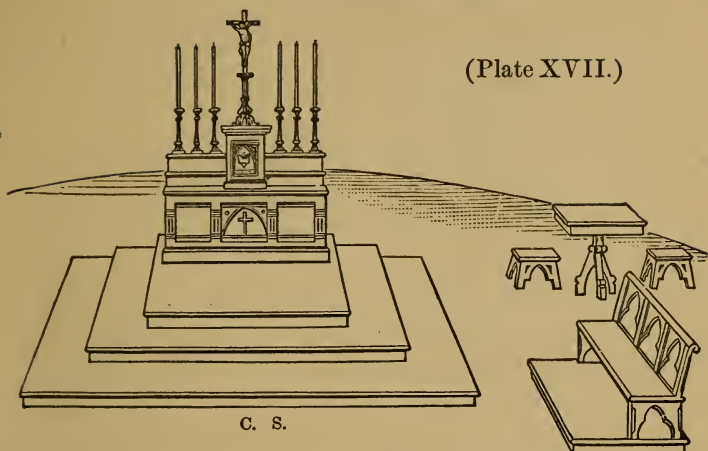


(Plate XVI.)

Whenever the celebrant does not close the Missal before saying *Dominus vobiscum* and *Ite missa est*, it is a sign to the server that it must be removed from the Epistle to the Gospel side, (except at the first two Masses, at Christmas, when the book is not to be removed, though left open.) Therefore the server having answered *Deo Gratias* after *Ite missa est*, rises, makes a genuflection in passing the middle, takes the Missal, and kneels in the middle on the edge of the platform¹ till after the blessing; then places the book and stand on the Gospel side; descends to the side step (Plate XVI.); answers *Et cum spiritu tuo* and *Gloria tibi Domine*, at the beginning of the Gospel, as already explained; returns to the middle to make a genuflection; takes the cap from the bench; answers *Deo Gratias* at the end of the Gospel, and presents the cap, as directed in XVII.

¹ When the platform as in many of our churches is narrow, it would be better for the server to descend to the floor, and kneel on the lowest step during the blessing.

XVII. End of the Last Gospel.



Having answered *Deo Gratias* at the end of the last Gospel, the server, holding the celebrant's cap in his hand, makes the usual genuflection on the floor (Plate XVII.), presents the cap to the celebrant, and precedes him to the sacristy, where, if so desired, he assists him to remove the vestments, arranging them in the same order as that in which he found them before Mass.

ARTICLE IV.

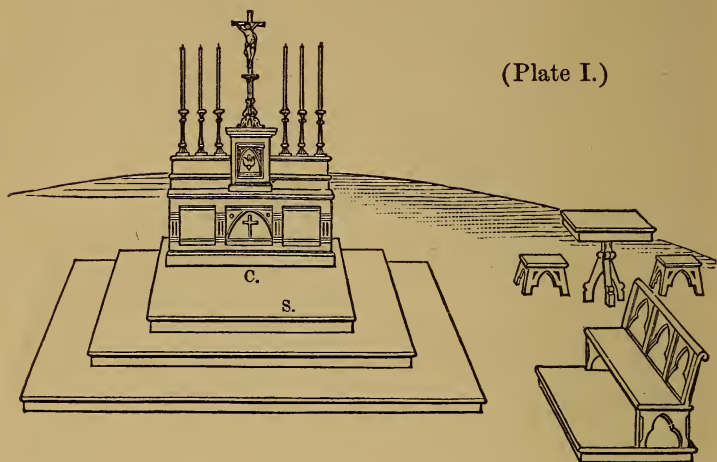
COMMUNION.

I. Communion of the Server.

When the server desires to receive holy communion, instead of carrying the cruets to the altar, he takes from the side-table the communion cloth,¹ kneels on the lowest step at the Epistle side, makes a profound bow and says the *Confiteor* while the celebrant receives the Precious Blood; answers *Amen* after *Misereatur vestri* and *Indulgentiam*; rises, makes a genuflection on the floor, and ascending to the highest front step,

¹ Neither the veil of the chalice nor the finger towel should be used for a communion cloth.

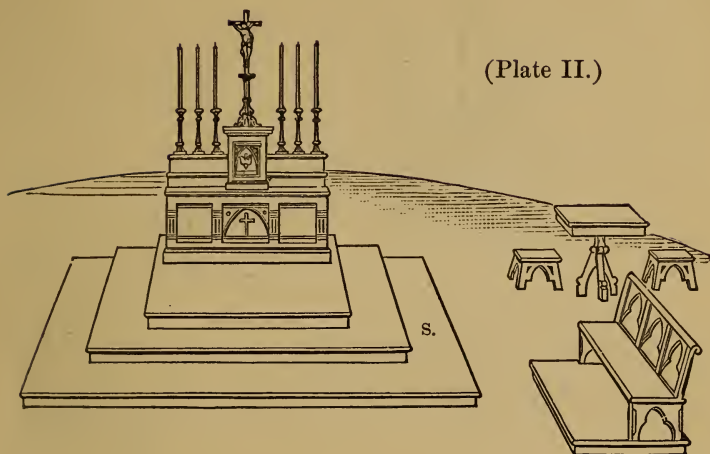
(Plate I.)



kneels on the edge of the platform. (Plate I.) After receiving communion, he makes a genuflection, and, descending to the floor, kneels on the side step (Plate II.), till the Blessed Sacrament has been replaced in the tabernacle: he then carries the cruets to the altar in the usual manner. If the clergy are to receive communion, the server spreads the communion cloth immediately after *Indulgentiam* has been said, being assisted in holding it by one of the sanctuary-boys, who, for this purpose kneels on the platform of the altar, Gospel side, facing the server who kneels on the Epistle side. The server receives communion before the other sanctuary-boys.

II. Communion of the People.

When there are communicants among the people, the server, besides observing what has been marked in the preceding number, spreads before the communicants the communion cloth; kneels, during the distribution of holy communion, on the side steps of the altar, with his face turned towards the Gospel side (Plate II.), raises the alb of the celebrant as the latter ascends the front steps after the distribution; kneels on the edge of the platform, till the Blessed Sacrament has been replaced in the tabernacle; and then goes directly to the side-table for the cruets.



(Plate II.)

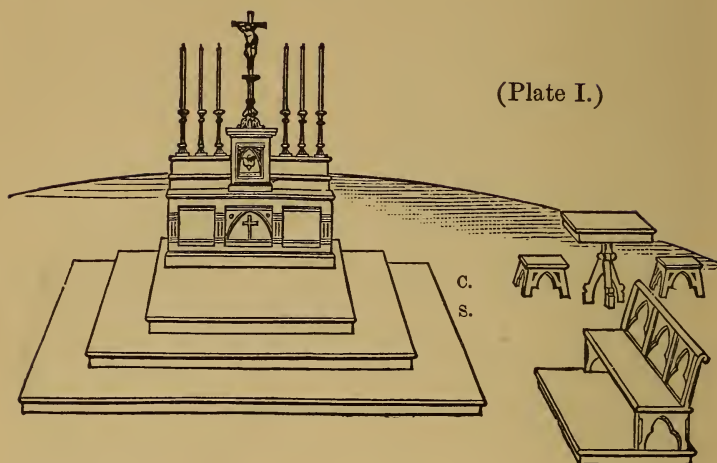
ARTICLE V.

THE SERVER AT LOW MASS IN PRESENCE OF THE
BLESSED SACRAMENT SOLEMNLY EXPOSED.

I. At the Lavabo.

The following exceptions to the usual ceremonies of the server at Low Mass, are to be observed whenever the Blessed Sacrament remains exposed during Mass. *First*, the server receives the cap of the celebrant, as soon as he comes in sight of the altar where the Blessed Sacrament is exposed. *Secondly*, he makes a double genuflection on reaching the altar for the first time, and again before leaving it at the end of Mass. *Thirdly*, he omits the usual kisses. *Fourthly*, he does not ring the little bell during Mass. *Fifthly*, at the *Lavabo*, when the celebrant descends to the floor,¹ and washes his hands facing the people, the server who is to pour the water on his fingers and present the towel, stands before him as marked on Plate I.

¹ If the celebrant stands, not on the floor but on one of the side steps of the altar, the server does so likewise, pouring the water and presenting the towel as said above.



ARTICLE VI.

THE SERVER AT THE LOW MASS OF A BISHOP.

The Bishop should be assisted by two chaplains. Frequently, however, he is attended by one only; in this case, one or two sanctuary-boys may serve at Mass, observing the following ceremonies:

When the Bishop goes to the foot of the altar to vest for Mass, the first of the servers, or acolytes, takes from the side-table the towel; the second, the ewer and basin. Then, while the Bishop washes his hands, both kneel before him, if he is in his own diocese; otherwise, they stand. They observe the same ceremonies, whenever the Bishop washes his hands; namely, at the *Lavabo*, after the ablutions, and at the end of Mass, when the prelate has taken off the vestments. Before and after Mass, the Bishop washes his hands at the foot of the altar steps; on the two other occasions, standing on the platform, near the Epistle corner.

At the beginning of Mass, the acolytes kneel on the floor, near the corner of the steps; during Mass, unless when engaged elsewhere, they kneel on the first step. At the end of the Epistle, the acolytes carry to the Gospel side—the first the Missal and

stand, the second the hand-candlestick. Both present the cruets at the offertory, and then assist at the washing of the Bishop's fingers. At the *Sanctus*, if there are present a sufficient number of sanctuary-boys, two carry lighted torches; otherwise, the acolytes light the two candles of the candlesticks which are on the floor, at each side of the altar. The candles are extinguished after communion. The first acolyte rings the little bell at the Elevation, and presents the cruets at the last ablutions; the second removes the book and hand-candlestick, to the Epistle side; and both assist at the washing of the Bishop's hands as directed above.

ARTICLE VII.

SERVER AT LOW MASS IN PRESENCE OF A BISHOP.

When the Bishop assists at Low Mass said by a priest, the server observes the following ceremonies: on reaching the altar for the first time, and before leaving it to return to the sacristy, at the end of Mass, he makes the proper salutation to the Bishop; he omits the usual kisses of the celebrant's hand, and of the cruets; during the first Gospel, he remains at the left of the celebrant; at the end of the Gospel, taking the Missal from the stand, he carries it open to the Bishop; after the latter has kissed the first words of the Gospel just read, the server makes the proper salutation, replaces the Missal on the stand, and Mass is continued in the usual manner.

The priest, not the Bishop, blesses the water at the Offertory.

ARTICLE VIII.

SERVER AT LOW MASS FOR THE DEAD

The ceremonies of the server at Low Mass for the Dead, are the same as those already explained Art. III., page 51, with the following exceptions: the psalm *Judica me Deus* is omitted, as are also the usual kisses; the server does not strike his breast at *Agnus Dei*; *Ite Missa est* is not said, but in its place the cele-

brant says *Requiescant in pace*, the server answering *Amen*. The usual blessing is not given.

QUESTIONS ON CHAPTER IV.

What preparations are to be made in the sacristy before Low Mass? In what order are the vestments of the celebrant to be arranged on the table? What of the Missal and chalice? How is the altar in the sanctuary to be disposed? What objects are to be placed on the side-table?

How should the server answer the prayers at Mass? Repeat the responses from the beginning of Mass to the Introit,—from the Introit to the Offertory,—from the Offertory to the *Pater Noster*,—from the *Pater Noster* to the end of Mass.

Mention the chief movements and functions of the server before leaving the sacristy—from the beginning of Mass to the Introit—from the Introit to the Offertory—from the Offertory to the *Sanctus*—from the *Sanctus* to the Elevation—from the Elevation to the Communion—from the Communion to the end of Mass.

What ceremonies are to be observed by the server, when he receives communion?—when there are communicants among the people?

What are the functions of the server at Low Mass in Presence of the Blessed Sacrament?—at the Low Mass of a Bishop?—at Low Mass in Presence of a Bishop?—at Low Mass for the Dead?

CHAPTER V.

ASPERGES BEFORE HIGH MASS.

ARTICLE I.

THINGS TO BE PREPARED.

I. In the Sacristy.

ON a table in the sacristy, the vestments of the celebrant are arranged in the following order—cope,¹ stole, cincture, alb, and amice:

On the same or on another table, all that is required for the

¹ In many churches of this country, a movable iron bracket is attached to one of the walls of the sacristy, from which a wooden support is suspended. On this the cope is hung, to avoid the injury which would result to the embroidery, were the cope folded or allowed to hang over the edge of the table.

blessing of the water ; namely, the Ritual, unless the Missal¹ is used, a small vessel containing salt, the holy-water vessel containing the water which is to be blessed, the sprinkler, and the Asperges-card, if it has not been placed on the steps of the altar :

At the usual place in the sacristy, the torches which are to be used at the Elevation.

II. In the Sanctuary.

On the altar, the chalice covered with the veil, and resting on the corporal spread beneath it ; the Missal on the stand, open at the Mass of the day, and with the book-marks properly arranged :

On the side-table, the cruets filled with wine and water, the basin, the finger towel, the communion cloth, and the little bell :

On each side of the altar, a candlestick resting on the floor, and supporting a candle which is to be lighted before the Elevation, unless there are a sufficient number of sanctuary-boys present to carry lighted torches :

On the celebrant's bench, the maniple and chasuble of the celebrant, which he puts on when the cope is taken off at the end of the *Asperges*.

ARTICLE II.

BLESSING OF WATER IN THE SACRISTY.

I. During the Blessing.

The two acolytes who are to serve at High Mass, having said a short prayer in the church, before the Blessed Sacrament, repair to the sacristy at least ten minutes before Mass begins. Both put on the surplice, after having first made the sign of the cross.² At the appointed time, the second acolyte lights the candles on the altar, and places the Asperges-card on the steps, unless he is to carry it when going to the altar ; the first assists the celebrant to vest in amice, alb, cincture, and stole. Standing at the left

¹ If the Missal is used in the sacristy for the blessing of the water, it should be carried to the altar before the *Asperges*, and left open on the stand.

² The acolytes would do well to read Chapter I., Art. II., page 14.

of the celebrant in the sacristy, and holding before him the Roman Ritual,¹ the first acolyte answers the prayers for the blessing of the water which is to be used at the *Asperges*. These answers are marked in the Ritual thus R., and are briefly: *Qui fecit cælum et terram, Et cum spiritu tuo, and Amen* at the end of the other prayers.

II. After the Blessing.

When the water has been blessed, the first acolyte, having laid aside the Ritual, assists the celebrant to put on the cope and to fasten the clasp in front. The first acolyte, having taken the holy-water vessel in his left hand, presents the cap to the celebrant with his right. The second, holding both hands joined before his breast, unless he is to carry the *Asperges*-card, stands at the left of the celebrant.

ARTICLE III.

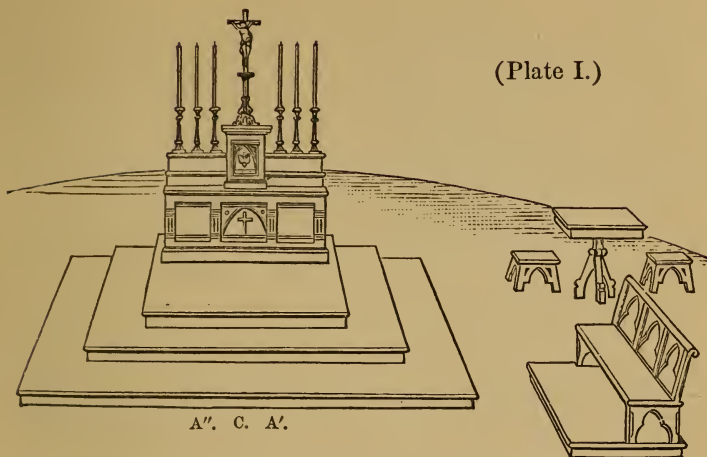
FUNCTIONS OF THE ACOLYTES AT THE ASPERGES.²

I. On Reaching the Altar.

Having made a profound bow to the cross of the sacristy and a moderate bow to the celebrant, the acolytes enter the sanctuary walking abreast, the first at the right of the second. They neither take themselves nor present holy-water to the celebrant, in leaving the sacristy. When the size or situation of the sanctuary does not permit them to walk abreast, the second precedes the first. If the entrance to the sanctuary is from the Gospel side, the second acolyte, on reaching his place before the steps, allows the celebrant to go between him and the steps to the middle, and then takes a position at his left. (Plate I.) If the

¹ The Missal and stand may be used instead of the Ritual, the stand resting on the same table with the vessel of water. The Missal and stand should be carried to the altar by the second acolyte, as soon as the water has been blessed in the sacristy.

² Abbreviations used in the plates of Chapter V. and VI.—C. Celebrant; A'. First Acolyte; A''. Second Acolyte.

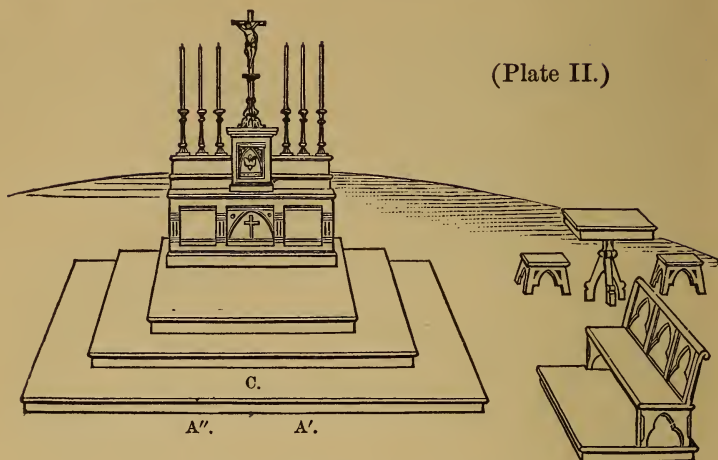


entrance is from the Epistle side, the above remarks apply to the first and not to the second acolyte. When the sacristy is in the rear of the altar, they enter by the Epistle side, and at the end of Mass return by the Gospel side. On reaching the foot of the steps (Plate I.), the first acolyte receives the cap of the celebrant, makes with him and the second acolyte a genuflection on the floor, kneels with them as marked in Plate II., and places the cap to one side.

II. Intonation of the Anthem Asperges.¹

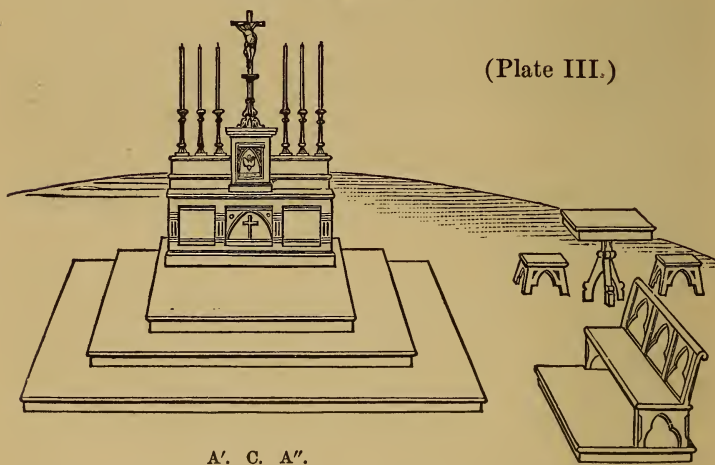
The celebrant, having received the Asperges-card from the second acolyte and the sprinkler from the first (Plate II.), intones the anthem *Asperges*; sprinkles the altar first in the middle, then on the Gospel side, and finally on the Epistle side; and with the sprinkler makes the sign of the cross on his own forehead. He next sprinkles both the acolytes who remain kneeling. When there are Rev. clergy present, the acolytes are sprinkled after the people. The second acolyte places the Asperges-card on the steps of the altar.

¹ During Paschal time, the anthem *Vidi Aquam* replaces the anthem *Asperges*.



(Plate II.)

III. Sprinkling of the People.



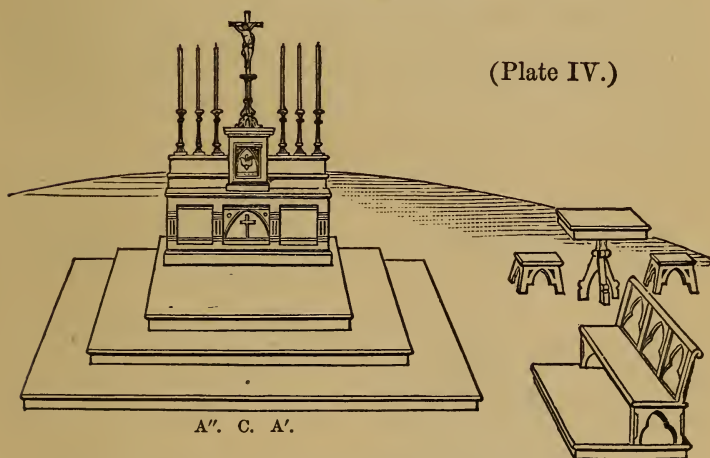
(Plate III.)

A'. C. A''.

The acolytes then rise, make a genuflection with the celebrant, and, turning to the right, accompany him while he proceeds to sprinkle the sanctuary-boys and the people. Where the custom prevails, the celebrant sprinkles the people by going through the church; otherwise, standing near the sanctuary-railing, he sprinkles first those in the centre, then those on the Epistle side, and finally those on the Gospel side. If there are Rev. clergy

present, the order of sprinkling is as follows: 1. The altar; 2. the celebrant; 3. the Rev. clergy, first those on the side of the sanctuary occupied by the highest in dignity, then those of the opposite side; 4. the sanctuary-boys; 5. the people; 6. the two acolytes, on their return to the altar. The acolytes do not kneel, when they are sprinkled. The Rev. clergy and sanctuary-boys do not kneel during the intonation of the Anthem *Asperges*, if they have already knelt and said a short prayer before the entrance of the celebrant and his assistants.

IV. Concluding Prayers.



After the people have been sprinkled, the celebrant returns the sprinkler to the first acolyte, who with the second accompanies the celebrant to the foot of the altar steps, where they make a genuflection, rise, and are sprinkled while standing. (Plate IV.) The celebrant sings the usual prayers, the second acolyte holding the *Asperges*-card. Meantime the first acolyte removes the celebrant's cap from the altar steps, where he had first placed it, to the bench; puts the holy-water vessel on the side-table, or in the sacristy, and returns to the right of the celebrant at the foot of the altar.

QUESTIONS ON CHAPTER V.

What preparations are to be made before the *Asperges*,—in the sacristy?—in the sanctuary?—What are the functions of the acolytes, during the *Asperges*?

CHAPTER VI.

HIGH MASS.

ARTICLE I.

THINGS TO BE PREPARED.

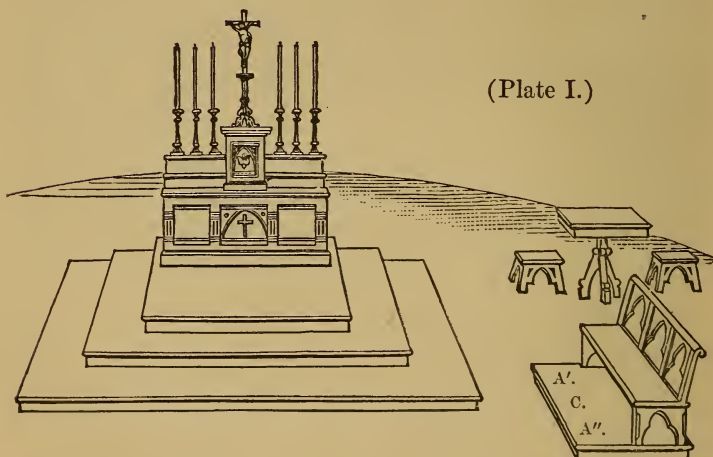
For the preparations to be made before High Mass, when preceded by the *Asperges*, see Chapter V., Art. I., page 70.

When High Mass is sung during the week, the *Asperges* is not given. In this case, neither the cope, Ritual, holy-water vessel, sprinkler, vessel with salt, nor *Asperges*-card, is to be prepared. The maniple and chasuble of the celebrant, instead of being placed upon the bench in the sanctuary, are to be arranged on the table in the sacristy. The rest, as directed in Chapter V., Art. I., page 70.

ARTICLE II.

FUNCTIONS OF THE ACOLYTES AT HIGH MASS.

I. Preparing for Mass.

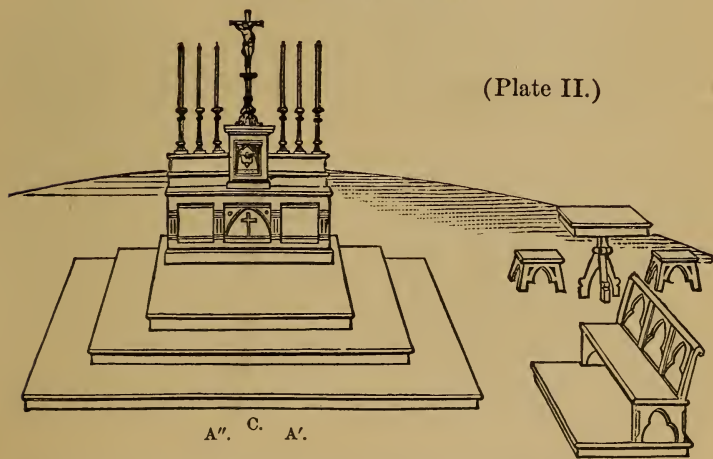


At the end of the *Asperges*, explained in the preceding chapter, the celebrant, accompanied by the two acolytes, goes to the

bench (Plate I.), where he takes off the cope, which is carried to the sacristy by the second acolyte;¹ and, with the assistance of the first acolyte, puts on the maniple and chasuble. The second acolyte removes likewise to the sacristy the Asperges-card from the altar steps, and the holy-water vessel from the side-table, unless it has already been carried to the sacristy.

If the *Asperges* be not given before Mass, the second acolyte will light the candles on the altar, as usual; the first will assist the celebrant to vest in the sacristy; and then both, after the usual bows, will precede him to the sanctuary for the beginning of Mass. As they leave the sacristy, the first acolyte having dipped his fingers into the holy-water font, will present holy-water to the celebrant and to the second acolyte, and with them will make the sign of the cross.

II. Beginning of Mass.

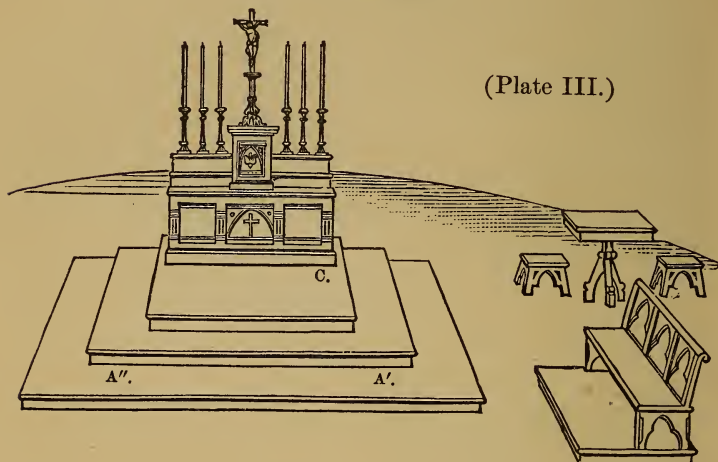


The acolytes, on quitting the bench or sacristy, as just explained, precede the celebrant to the foot of the altar steps, where he makes a profound bow or genuflection, while they

¹ If there be other sanctuary-boys present, one of them will, acting as sacristan, carry the cope to the sacristy, and returning remove the Asperges-card. This will permit both the acolytes to assist the celebrant at the bench, and will avoid all delay in beginning Mass.

make a genuflection. The first acolyte kneels at the right of the celebrant, and the second at his left (Plate II.), and both answer the preliminary prayers, as directed on page 45.

III. At the Introit.

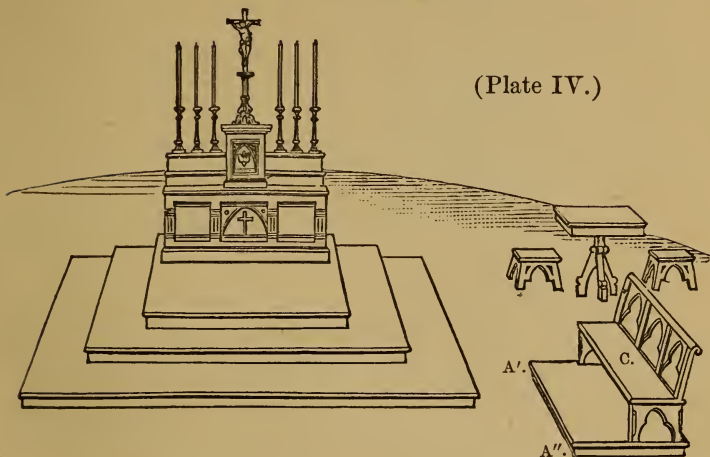


(Plate III.)

When the celebrant, at the end of the preliminary prayers of Mass, says *Dominus vobiscum*, the two acolytes rise, assist him to ascend the steps by raising a little the lower part of the alb, descend to the floor, make a genuflection together in the middle,¹ and then kneel as shown in Plate III. They make with the celebrant the sign of the cross, at the beginning of the Introit; and answer at the *Kyrie*, which the celebrant says standing near the book at the Epistle corner, or before the middle of the altar.

¹ The acolytes of High Mass may adopt as a general rule, that, before and after every ceremony in which both take part, they should meet in the middle, and make together a genuflection on the floor. Before going to the bench at the end of the *Kyrie*, *Gloria*, and *Credo*, they may be satisfied with making a genuflection opposite the place where they have been kneeling, whenever by going to the middle they would delay the celebrant in any of his actions, or destroy that uniformity of movements so desirable between him and his assistants.

IV. While the Choir Sing the Kyrie.

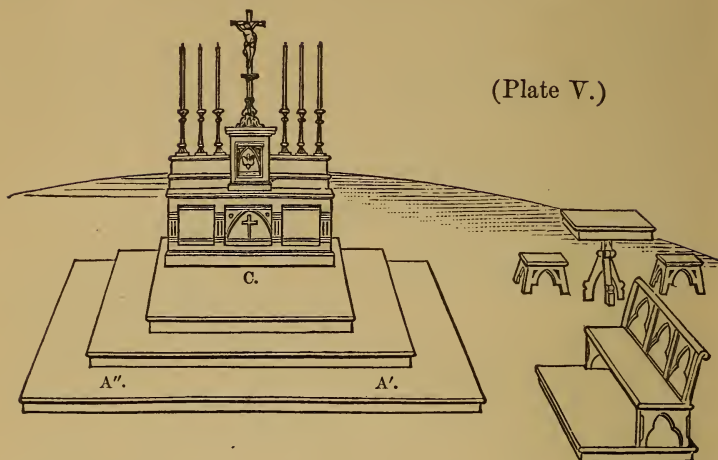


As soon as the choir have finished singing the Introit,¹ both acolytes rise, meet together in the middle, make a genuflection on the floor, and precede the celebrant to the bench, where they raise the chasuble so that he may not sit upon it; or they may make a genuflection at their place without going to the middle, and then proceed to the bench. The first acolyte presents the cap. During the singing of the *Kyrie*, the acolytes stand partly facing each other, taking care to turn their backs neither to the altar nor to the celebrant. (Plate IV.) Should the celebrant not sit down during the singing of the *Kyrie*, the acolytes kneel as at the Introit. (Plate III.) In returning to the altar at the end of the *Kyrie*, they observe the ceremonies prescribed in Plate VII., *Dominus Vobiscum after the Gloria*, page 81.

V. Intonation of the Gloria.

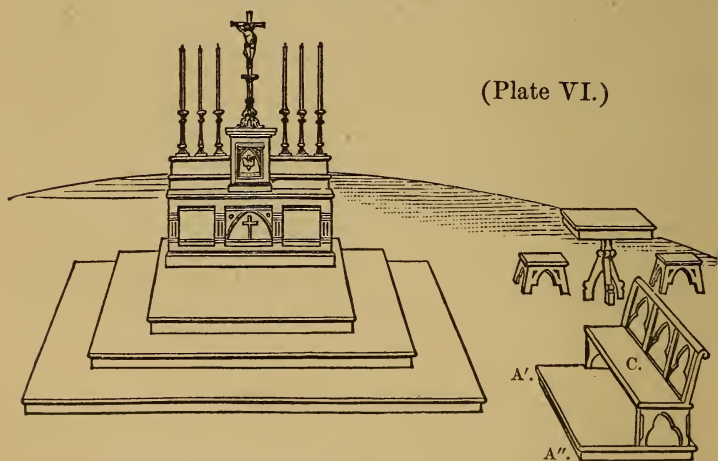
The acolytes remain kneeling at their usual places, during the intonation and recitation of the *Gloria* by the celebrant. They

¹ In churches in which the Gregorian music has not been introduced, and in which therefore the Introit is not sung, the acolytes go to the bench with the celebrant after the recitation of the *Kyrie*.



make a simple bow every time the celebrant does so, that is, at all the words marked in *italics*, on page 47.

VI. While the Choir Sing the Gloria.

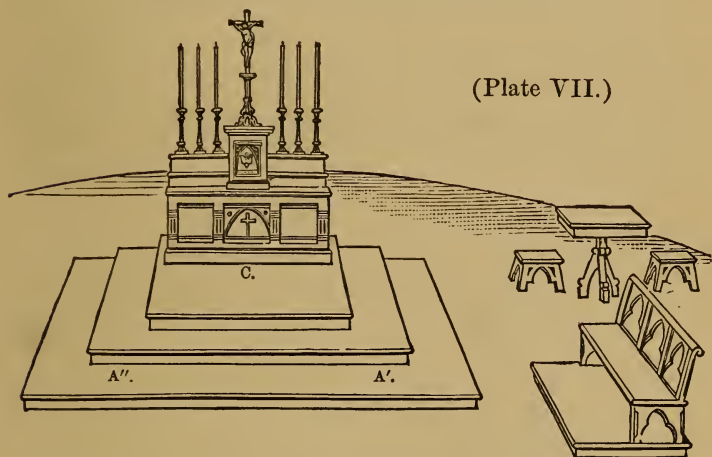


Having made the sign of the cross at the concluding words of the *Gloria*, which is recited by the celebrant, the acolytes rise, meet together in the middle,¹ make a genuflection on the floor

¹ See note 1., page 78.

when the celebrant does the same on the platform, and precede him to the bench, where they observe what has been said above for the *Kyrie*. They incline their heads moderately towards the altar, during the singing of the words of the *Gloria* which are marked in italics, on page 47. Moreover the first acolyte, by a bow, directs the celebrant to take off his cap at the beginning, and to put it on at the end, of the singing of these same words.

VII. Dominus Vobiscum after the Gloria.



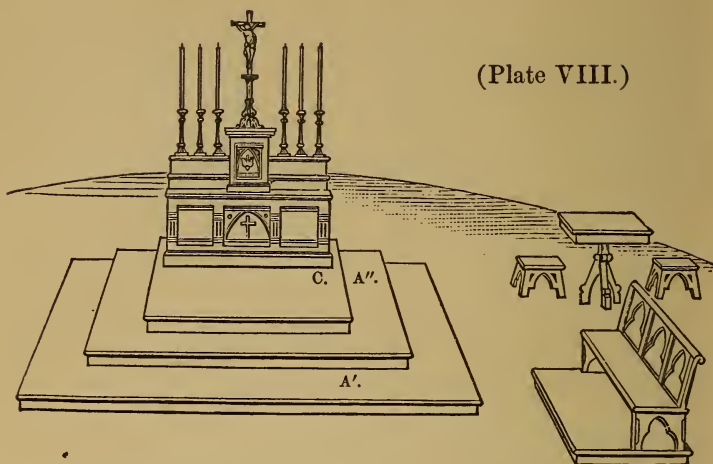
(Plate VII.)

At the end of the *Gloria*, the first acolyte receives the cap of the celebrant, and places it on the bench. Both acolytes then accompany him to the foot of the altar; make a genuflection; raise his alb, as he ascends the steps; and kneel in their usual places. (Plate VII.)

VIII. At the End of the Epistle.¹

At the end of the Epistle recited or sung by the celebrant, the acolytes answer *Deo Gratias*. The second acolyte having

¹ The Epistle is to be sung or, at least, read by the celebrant, whenever there is no other clergyman present, and when the first acolyte is not a cleric. If the first acolyte, being in minor orders, is to sing the Epistle, he rises at the beginning of the Collect; takes the Missal from the side-table; returns to his usual place (Plate VIII.); stands there till the concluding words of the Collect; bows at the words *Jesum Christum*, if they occur; and, after the



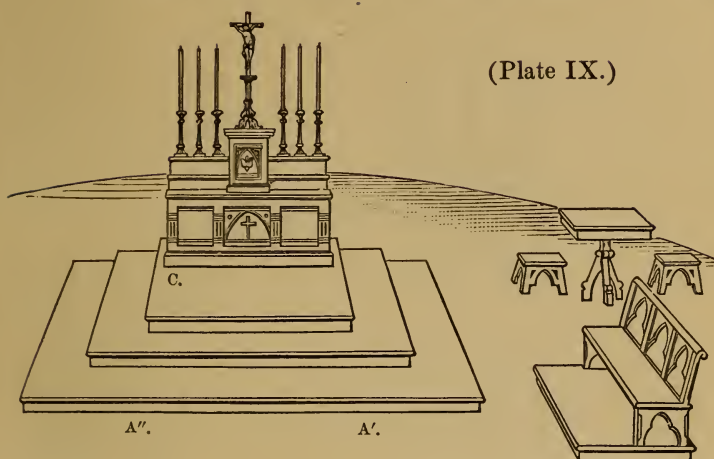
(Plate VIII.)

made a genuflection in the middle, goes to the right of the celebrant (Plate VIII.), removes the Missal and stand to the Gospel side; places them on the altar, partly turned towards the tabernacle; bows to the cross, and returns immediately to his usual place. (Plate VII.) If the celebrant sits down after the Epistle, the acolytes make a genuflection and go to the bench, as at the *Kyrie*. On their return to the altar, the first acolyte kneels on the lowest step (Plate VIII.); the second ascends to the platform, and removes the book to the Gospel side.

IX. During the Gospel.

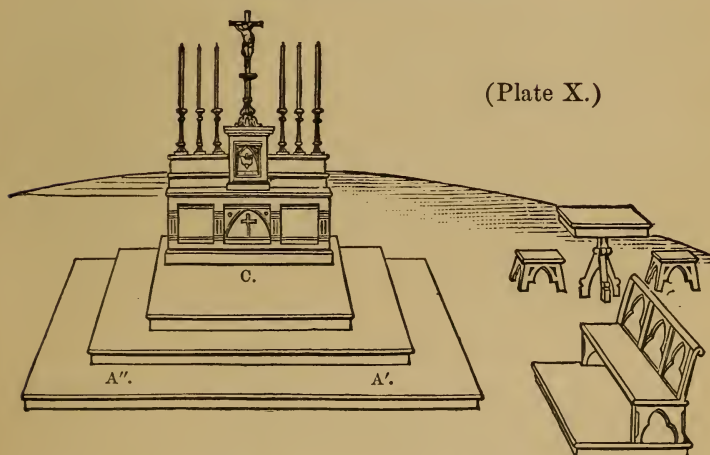
Both acolytes stand during the Gospel (Plate IX.); and, whenever the celebrant makes a genuflection, they do the same. At the end, they answer *Laus tibi, Christe*. They then kneel on the lowest step (Plate X.), unless there be a sermon; in which case they meet in the middle, and, after the usual genuflection, go to sit on stools placed at each side of the bench.

choir has sung *Amen*, sings the Epistle. After the Epistle, he places the Missal on the side-table, without kissing the celebrant's hand, and then kneels at his usual place.



(Plate IX.)

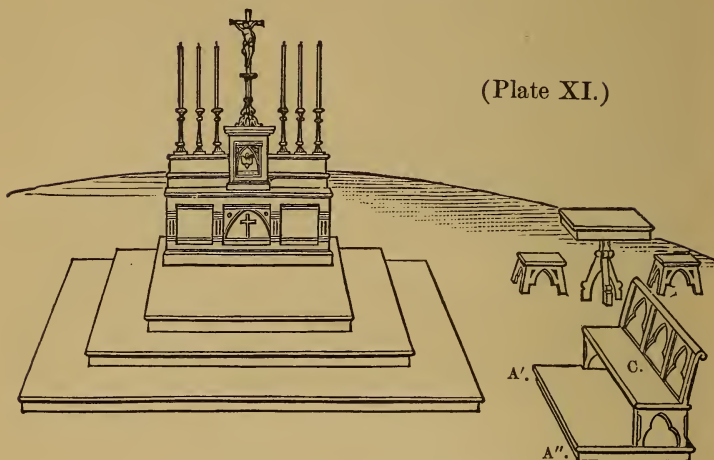
X. Intonation of the Credo.



(Plate X.)

After the sermon, the acolytes return to their places (Plate X.); kneel during the intonation and recitation of the *Credo* by the celebrant; make a *profound bow* at the words *Et incarnatus est. . . . Homo factus est*,—a sign of the cross at the words *Et vitam venturi sæculi*; and accompany the celebrant to the bench, observing the directions given above at the end of the *Gloria*.

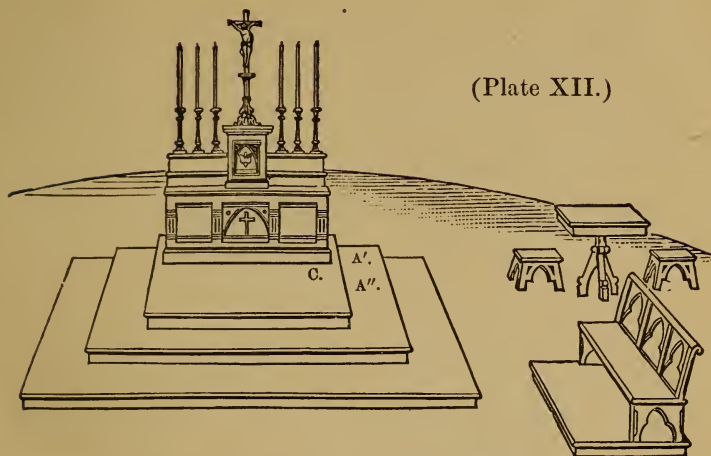
XI. While the Choir Sing the Credo.



During the singing of the *Credo* by the choir, the acolytes remain at each side of the celebrant as at the *Gloria*. (Plate XI.) At *Incarnatus est*, the first acolyte directs the celebrant by a bow to take off his cap, and then kneels with the second acolyte. Both rise after the singing of the words *Et Homo factus est*, and the first directs the celebrant to put on his cap. The same directions are to be given before and after the words *simul adoratur*. At the end of the *Credo*, the first acolyte receives the cap, puts it on the bench, and with the second accompanies the celebrant to the altar.

XII. Presenting the Cruets.

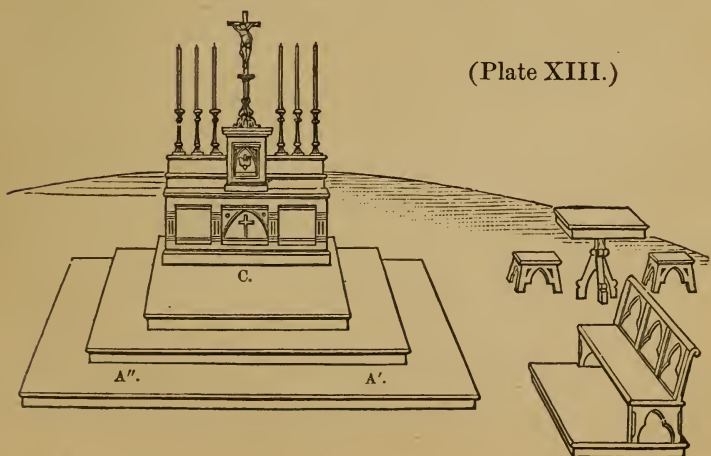
The acolytes, on returning to the altar after the singing of the *Credo*, kneel at their usual places. (Plate XIII.) When the celebrant sings the word *Oremus* of the Offertory, they rise, meet together in the middle, make a genuflection, and proceed to the side-table. The second acolyte, however, first goes to the right of the celebrant and folds the veil of the chalice, as at Low Mass. It is customary in this country for both acolytes to present the cruets. This they do, standing on the highest step and facing the celebrant, to whom they bow as he approaches. (Plate XII.) After presenting the wine and water in the usual manner, they



(Plate XII.)

salute the celebrant, and retire to the side-table, on which the first acolyte places the wine-cruet. They return again to the highest step, the first carrying the finger-towel, the second the water-cruet and basin; bow to the celebrant, before and after he washes his fingers; place the finger-towel, basin, and water-cruet on the side-table; and, after the usual genuflection in the middle, return to their places (Plate XIII.), the first acolyte carrying the little bell.

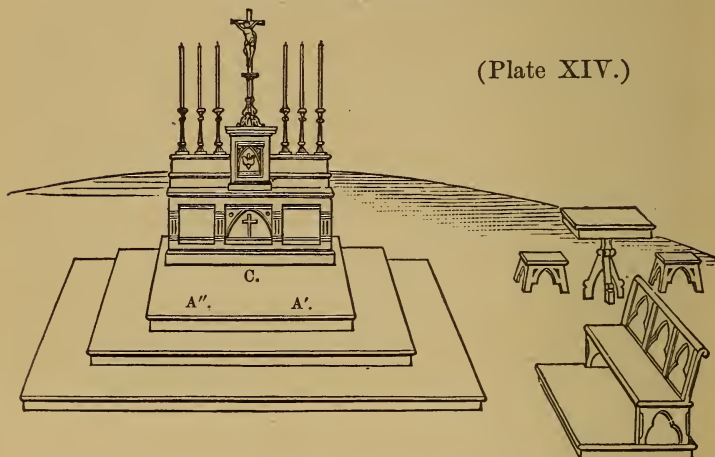
XIII. At the Orate Fratres.



(Plate XIII.)

Both acolytes answer at the *Orate Fratres* (Plate XIII.); the first rings the little bell at the *Sanctus*, and again when the celebrant holds his hands extended over the chalice, just before the consecration.¹ If there are a sufficient number of sanctuary-boys present, they carry lighted torches, as at Solemn High Mass. When torches are not carried, the acolytes may light two candles placed in large candlesticks resting on the floor at each side of the altar. These candles they extinguish after the communion.

XIV. During the Elevation.



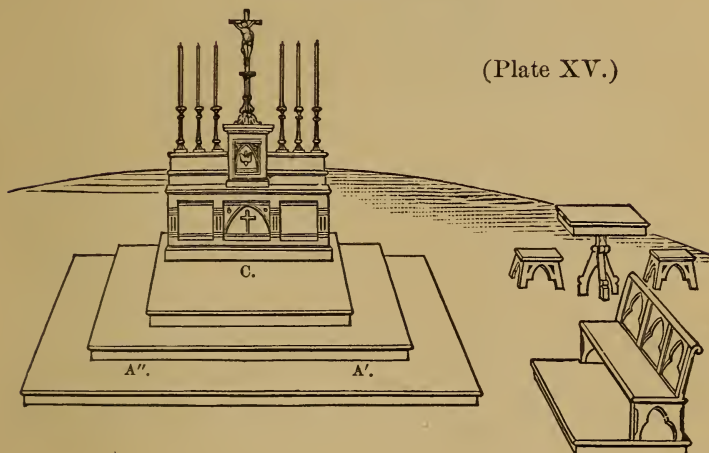
(Plate XIV.)

When the celebrant, immediately before the consecration, wipes the extremity of the thumb and index finger of each hand on the corporal, the acolytes rise, meet in the middle, make a genuflection, and going up by the front steps kneel on the platform at each side of the celebrant. (Plate XIV.) The first acolyte carries with him the little bell, unless he has previously placed it on the platform. During the Elevation of the Host and of the Chalice, both acolytes raise a little the lower part of the celebrant's chasuble. The first rings the little bell thrice at each

¹ The ringing of the bell to warn the faithful that the moment of consecration is at hand, is so universally in practice in this country that we think proper to mention it, though this custom does not exist in the churches of Rome.

Elevation. Neither acolyte should hold the chasuble, when the celebrant makes the genuflection.

XV. After the Elevation.

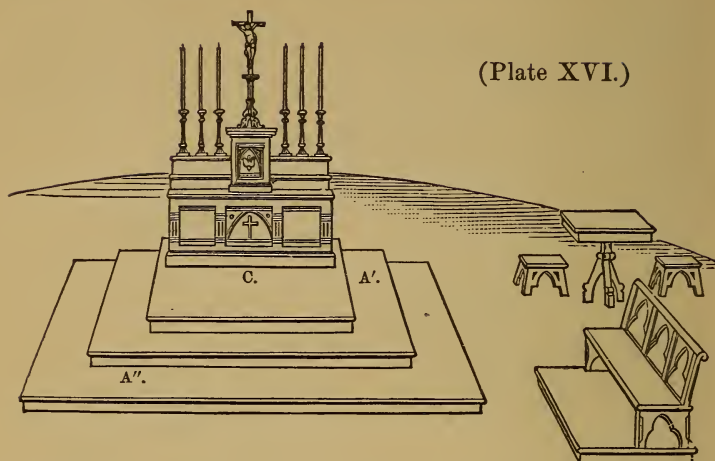


After the Elevation, both acolytes rise ; and, turning towards each other, descend to the floor, make a genuflection in the middle, and then kneel at their usual places. (Plate XV.) They strike their breast thrice, at *Agnus Dei*. The first acolyte rings the little bell thrice, at *Domine, non sum dignus*, where such is the custom.¹

XVI. Before the First Ablution.

When the celebrant, after *Domine, non sum dignus*, removes the pall from the chalice and makes a genuflection, the first acolyte rises, goes directly to the side-table, takes the wine-cruet in his right hand and the water-cruet in his left, makes a genuflection on the floor, towards the Blessed Sacrament, ascends to the highest step (Plate XVI.), stands with his face turned to the

¹ With regard to the ringing of the bell at *Domine, non sum dignus*, we have the same remark to make as for the ringing of the bell before the consecration. We simply mention what is universally practised in this country.



(Plate XVI.)

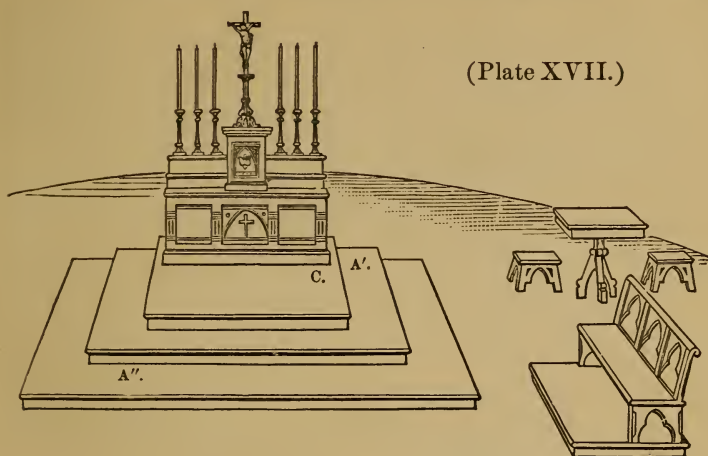
Gospel side, and makes a moderate bow¹ while the celebrant receives the Precious Blood. After the celebrant has received the Precious Blood, the first acolyte goes up to the platform to the right of the celebrant, pours wine into the chalice for the first ablation, and then returns to the highest step.

XVII. At the Second Ablution.

At the second ablation, the first acolyte stands on the highest step (Plate XVII.), bows to the celebrant as he approaches the Epistle corner, and pours wine into the chalice; then changing the water-cruet to his right hand, he pours in water, after which he carries back the cruets to the side-table, and goes to the middle, where he is met by the second acolyte. Both having made a genuflection, the first kneels at his usual place. (Plate XVIII.) The second ascends to the platform; removes the book from the Gospel to the Epistle side; places, if necessary, the veil within easy reach of the celebrant; descends to the floor, makes a genuflection, and retires to his place. (Plate XVIII.)

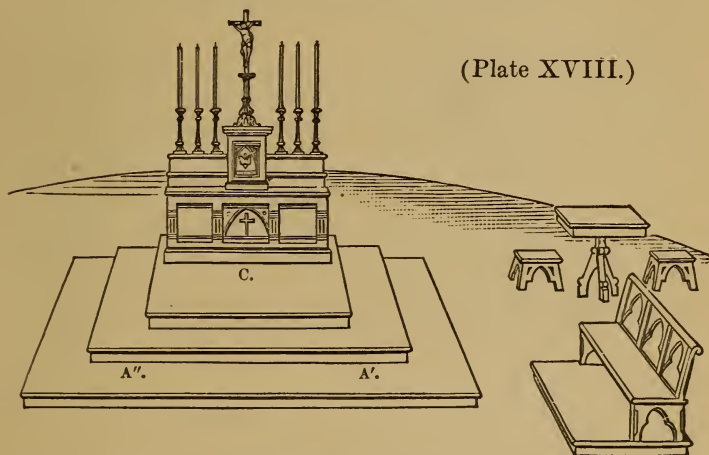
¹ Some authors prescribe a *profound bow*. In this case, we would think it more convenient for the acolyte to stand on the platform instead of on the highest step, while the celebrant receives the Precious Blood.

(Plate XVII.)



XVIII. After Removing the Book.

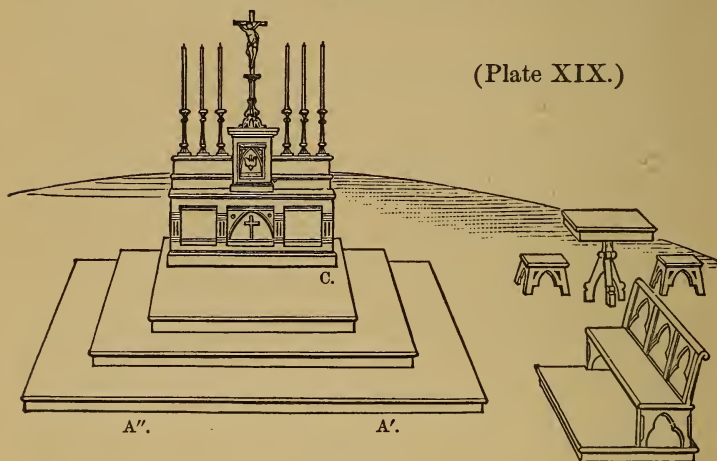
(Plate XVIII.)



Kneeling on the lowest step (Plate XVIII.), the acolytes bow their heads and make the sign of the cross, when the celebrant gives the last blessing, and then answer, *Amen*. If the book is left open, the second acolyte removes it to the Gospel side, while the choir are singing *Deo Gratias*. He observes, on this occasion, the same ceremonies as the server of Low Mass, that is: he rises, as soon as the celebrant has finished singing

Ite, missa est; makes a genuflection in passing the middle; removes the book and stand to the Gospel side, taking care to make a genuflection in passing again before the middle; kneels on the edge of the platform near the book, during the blessing; rises, answers at the beginning of the Gospel in the usual manner (see Plate XVI., page 64.); and, having bowed at the word *Jesus*, if it occur at the beginning of the Gospel, retires to his usual place. (Plate XIX.) If the blessing is given before he reaches the Gospel side of the altar, he will kneel in the middle, on the edge of the platform, if the altar is large; or on the lowest step, when the platform is narrow.

XIX. During the Last Gospel.

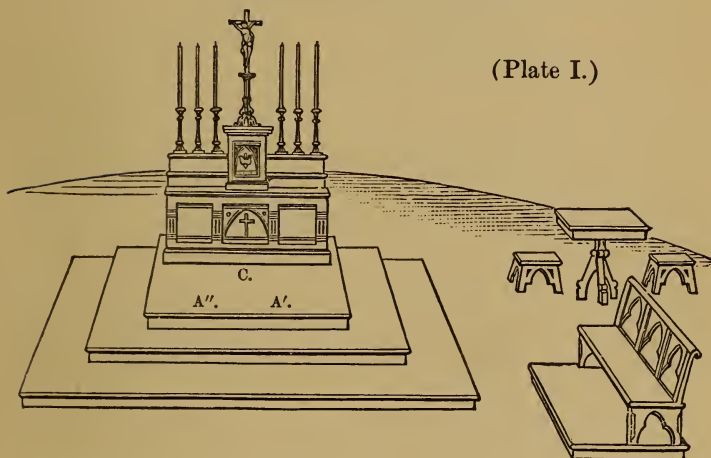


At the beginning of the last Gospel, the acolytes rise (Plate XIX.), and answer at *Dominus vobiscum*. They make the three signs of the cross, when the celebrant says: *Initium Sancti Evangelii*, etc., and answer *Gloria tibi, Domine*. The first goes to the bench for the cap of the celebrant; both answer *Deo Gratias* at the end of the Gospel; make a genuflection with the celebrant on the floor; and, after the first has presented the cap, they walk abreast in returning to the sacristy. The first acolyte assists the celebrant to take off the vestments, if requested to do so; the second extinguishes the candles.

ARTICLE III.

COMMUNION DURING HIGH MASS.

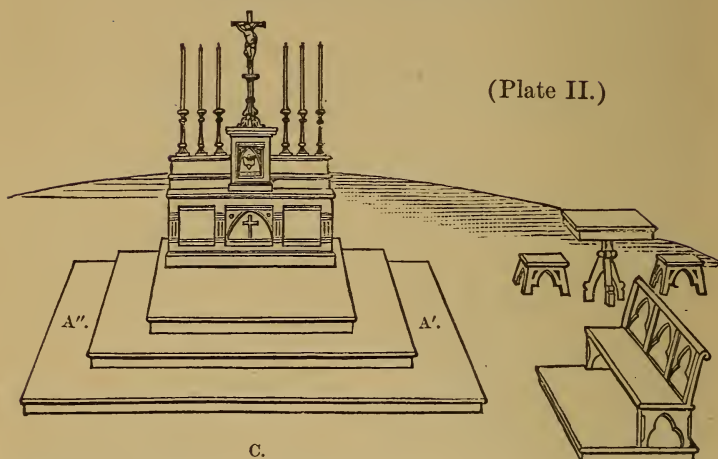
I. Communion of the Acolytes.



(Plate I.)

When the celebrant removes the pall and makes a genuflection, if the acolytes are to receive holy communion, the first goes to the side-table for the communion cloth, which he places on his left arm; and, returning to the middle, is met there by the second acolyte. They both kneel on the floor; recite the *Confiteor*, when the celebrant receives the Precious Blood; answer *Amen*, at the end of the *Misereatur* and *Indulgentiam*; rise, make a genuflection, ascend the steps, and kneeling on the edge of the platform receive holy communion. (Plate I.) After receiving communion, they go down to the floor, make a genuflection; and, if there are communicants among the people, retire to the side-steps. (Plate II.) If there are no communicants, the second acolyte kneels at his usual place; and the first, having put the communion cloth on the side-table, presents the cruets. For the communion of the Rev. clergy, see Chapter IV., page 66.

II. Communion of the People.

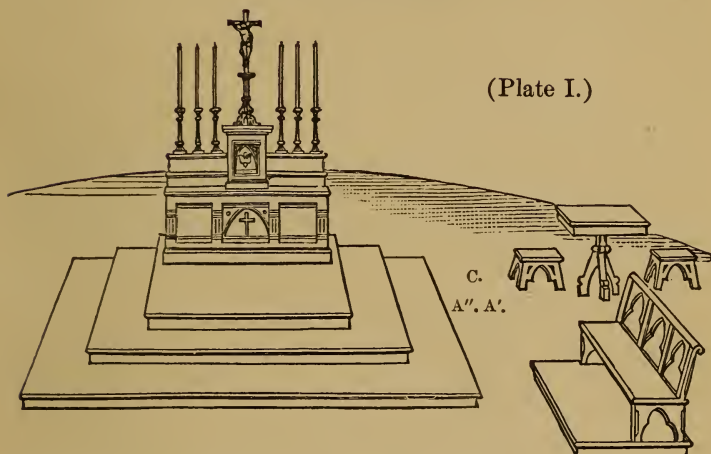


When there are communicants among the people, the acolytes rise, as soon as the celebrant removes the pall from the chalice, and make a genuflection in the middle: the second retires to the lowest step, on the Gospel side of the altar; the first, after arranging the communion cloth for the communicants, goes to the lowest step, on the Epistle side (Plate II.), and kneels facing the second acolyte. Both make a profound bow while the celebrant receives the Precious Blood; say the *Confiteor*, and answer *Amen* after the *Misereatur* and *Indulgentiam*; omit the ringing of the bell at *Domine, non sum dignus*; assist the celebrant to ascend the front steps, after the communion has been distributed; kneel on the edge of the platform, till the Blessed Sacrament has been replaced in the tabernacle; rise, descend to the floor; and, after making a genuflection in the middle, separate, the second retiring to his usual place, the first going to the side-table for the cruets, as already explained. See No. XVI. *Before the First Ablution*, page 87.

ARTICLE IV.

HIGH MASS IN PRESENCE OF THE BLESSED SACRAMENT EXPOSED.¹

I. At the Lavabo.



The acolytes observe at this Mass the same ceremonies as those explained in Article II., with the following exceptions: the first acolyte, as soon as he comes in sight of the Blessed Sacrament, receives the cap of the celebrant; on reaching the altar for the first time and on leaving it before returning to the sacristy at the end of Mass, both acolytes make a double genuflection; they omit the usual kisses, and the ringing of the little bell; at the *Lavabo* (Plate I.), they stand with their backs turned to the people and facing the priest while he washes his fingers. Should the celebrant stand on one of the side steps without descending to the floor, the acolytes do so likewise. In retiring to the sacristy, the first acolyte does not present the cap to the celebrant till the latter has left the presence of the Blessed Sacrament.

¹ For the ceremonies to be observed in the exposition of the Blessed Sacrament before Mass, and during the benediction which is given at the end of Mass, see Chapter IX., Article II., page 116.

ARTICLE V.

ACOLYTES AT HIGH MASS FOR THE DEAD.

At High Mass for the Dead, the psalm *Judica me, Deus* is omitted. After saying, *Ad Deum qui lætificat, etc.* the acolytes pass at once to the response *Qui fecit cælum et terram*, which follows *Adjutorium nostrum in nomine Domini*; they omit the sign of the cross at the first words of the Introit, and the usual kisses. They accompany the celebrant to the bench at the *Dies iræ*, if he sit down. In this case, the book is not removed at the end of the Epistle, but only towards the end of the *Dies iræ*, when the celebrant returns to the altar. At the *Agnus Dei*, the acolytes do not strike their breast. For the distribution of candles during Mass, see Chapter II., Art. IV., page 30.

QUESTIONS ON CHAPTER VI.

What things are to be prepared before High Mass—in the sacristy?—in the sanctuary? What are the functions of the acolytes, from the beginning of High Mass to the Introit?—from the Introit to the Offertory?—from the Offertory to the *Sanctus*?—from the *Sanctus* to the *Pater Noster*?—from the *Pater Noster* to the Communion?—from the Communion to the end of Mass?

What special ceremonies are to be observed, when holy communion is distributed to the acolytes themselves, or to the people?

What are the functions of the acolytes—at High Mass in presence of the Blessed Sacrament?—at High Mass for the Dead?

CHAPTER VII.

ABSOLUTION FOR THE DEAD AFTER HIGH MASS.

ARTICLE I.

THINGS TO BE PREPARED.

I. In the Sacristy.

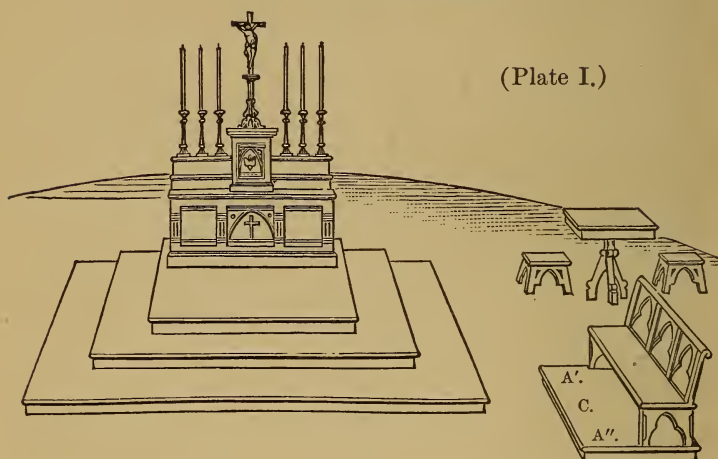
IT is customary in this country to prepare in the sacristy, and not in the sanctuary, the various objects required for the ceremony of the Absolution for the Dead. These are—a black cope, Ritual, processional-cross, acolytes' candlesticks, censer, incense-boat, holy-water vessel, and candles for distribution among the Rev. clergy and sanctuary-boys. The candles are distributed during Mass before the Gospel, as already directed, Chapter II., Art. IV., page 30. The other objects are brought to the sanctuary at the end of Mass.

II. In the Sanctuary.

In case the objects mentioned in the preceding paragraph are not prepared in the sacristy, they may be arranged in the sanctuary in the following order:

On the side-table, the Ritual, acolytes' candlesticks, censer, incense-boat, holy-water vessel, box of candles, and tapers with which to light them: on another table the black cope: resting in a socket and secured to one of the walls or to a column, by means of a staple and hasp, the processional-cross. The catafalque is usually placed in the middle aisle of the church, at a short distance from the sanctuary railing. In some churches, the pews on each side of this aisle are so arranged that they may be easily removed, and thus allow sufficient space for the Rev. clergy and sanctuary-boys to stand near the catafalque, during the ceremony of the Absolution. When the catafalque is not used, a pall is spread, at the end of Mass, in the middle of the sanctuary before the altar. In this case, neither the processional-cross nor acolytes' candlesticks need be prepared.

ARTICLE II.

ABSOLUTION FOR THE DEAD, WHEN THE BODY IS PRESENT.¹I. At the End of Mass.²

(Plate I.)

At the end of the last Gospel, the acolytes of Mass proceed to the bench, and there (Plate I.) assist the celebrant to take off the chasuble and maniple, which they carry to the sacristy. A sanctuary-boy, acting as master of ceremonies, replaces the acolytes at the bench, and assists the celebrant to put on the

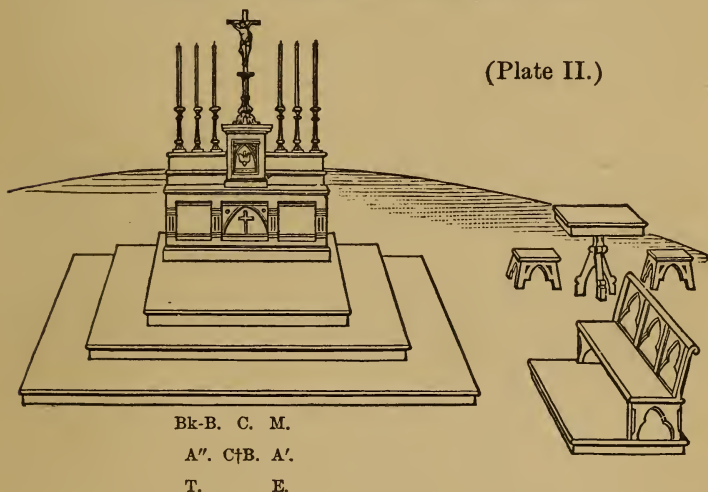
¹ Abbreviations used in the plates of this and the following Article: C. Celebrant; M. Master of Ceremonies; A'. First Acolyte; A''. Second Acolyte; T. Thurifer; E. Exorcist; C† B. Cross-Bearer; Bk-B. Book-Bearer; Rev. Cl. Rev. Clergy; S-B. Sanctuary-Boys.

² The rubrics suppose that Mass always precedes the Absolution for the Dead, unless when by reason of a solemn feast, or through necessity, it is omitted. In this latter case, the surplice, black stole, and cope for the celebrant, together with all the objects mentioned in Article I., are prepared in the sacristy. After the usual bows to the cross and to the celebrant, the several ministers proceed to the sanctuary, as explained in Plate II., the master of ceremonies walking at the left of the celebrant and holding his cope. For the rest, see Plates III., IV., and V.

black cope.¹ During the sermon, the master of ceremonies may sit on a stool near by, but not on the celebrant's bench. At the end of Mass, or, if a sermon is preached, at the end of the sermon, four other sanctuary-boys meet in the middle of the sanctuary, and after the usual genuflection and bows, proceed to the sacristy, where they are joined by the acolytes of Mass.

II. Before the Ceremony of the Absolution.

(Plate II.)



At the end of Mass, or, if a sermon is preached, at the end of the sermon, all necessary preparations having been made, the six sanctuary-boys referred to, reënter the sanctuary in the following order: 1. The thurifer with the exorcist at his right: the former holds the censer in his left-hand, and the incense-boat supported against his breast in his right; the latter carries the holy-water vessel and sprinkler. 2. The cross-bearer with the processional-cross, accompanied by the acolytes of Mass carrying lighted candles. 3. The book-bearer, holding the Ritual with both hands before his breast. While these advance to the middle of the sanctuary, the celebrant accompanied by the master of

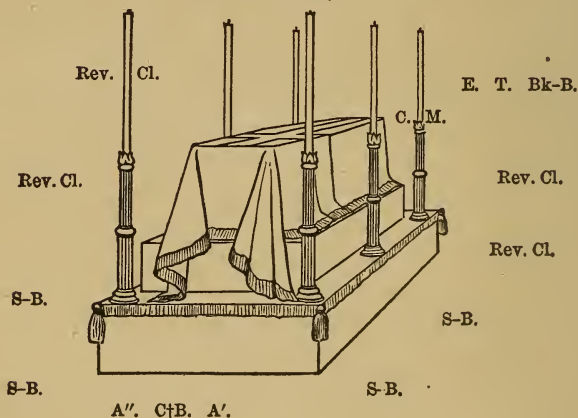
¹ This cope the master of ceremonies brings from the sacristy or from the table in the sanctuary, at the end of Mass.

ceremonies leaves his place at the bench, and proceeds to the foot of the altar. At a signal from the master of ceremonies, all make the usual genuflection and bows (Plate II.), and proceed towards the catafalque in the following order: 1. The thurifer and exorcist; 2. The cross-bearer and acolytes; 3. The sanctuary-boys, and Rev. clergy two by two, if there is room for them to stand at each side of the catafalque (Plate III.); otherwise, they remain at their usual places in the sanctuary, and stand turned towards the cross which is held by the cross-bearer; 4. The book-bearer; 5. The celebrant with the master of ceremonies at his left holding the edge of the cope.

III. Commencement of the Prayers.

On reaching the catafalque, the thurifer and exorcist retire to the left, and stand at the Epistle side a little in the rear of the celebrant. (Plate III.) The cross-bearer and acolytes proceed, by the right, to the end of the catafalque farthest from the altar; and, turning, face the celebrant, who with the master of ceremonies and book-bearer stands facing the cross, as shown in the following Plate.

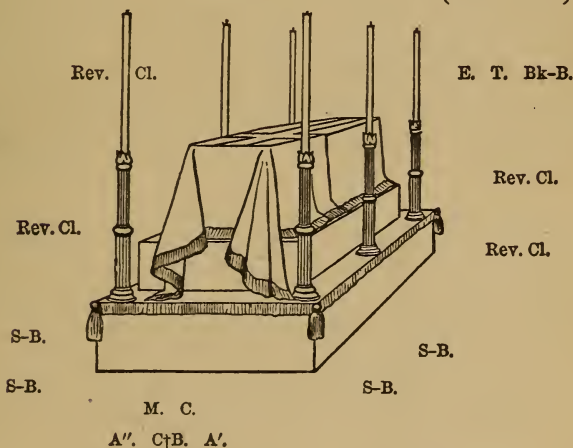
(Plate III.)



The sanctuary-boys and Rev. clergy stand at each side of the catafalque, the former near the cross-bearer and acolytes, the latter near the celebrant. The celebrant begins the ceremony of the Absolution, by reading the prayer *Non Intres* from the Ritual held before him by the book-bearer. The book-bearer then retires to the left of the thurifer, and the choir sing the *Libera*. At the repetition of the *Libera*, the master of ceremonies and the thurifer go before the celebrant, to have incense put in the censer and blessed; after which they return, the former to the left of the celebrant, the latter to the left of the exorcist.

IV. Sprinkling and Incensing the Body.

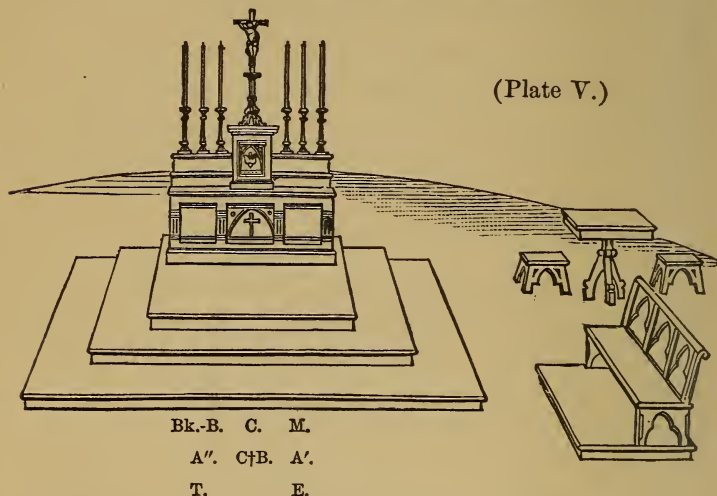
(Plate IV.)



After the last *Kyrie Eleison* has been chanted by the choir, the celebrant intones the *Pater Noster*. The exorcist presents the sprinkler to the master of ceremonies, who in turn presents it to the celebrant. The last two make a genuflection towards the altar; and the celebrant, passing around the catafalque, sprinkles the body in the usual manner, the master of ceremonies accompanying him at his right and holding the edge of the cope near the middle. In passing before the cross (Plate IV.), the celebrant makes a profound bow, and the master of ceremonies a genuflection. Having received the sprinkler and returned it to

the exorcist, the master of ceremonies presents the censer to the celebrant, who, passing around the catafalque a second time, incenses the body with the ceremonies observed in sprinkling.

V. Conclusion of the Ceremony.



Having returned to his usual place, after sprinkling and incensing the body, the celebrant stands facing the cross, and from the Ritual held before him by the book-bearer, sings the versicles and prayers after the *Libera*. If the body is not to be interred immediately, the celebrant omits the antiphon *In Paradisum*, and says at once *Ego sum* and the canticle *Benedictus*, with the versicles and prayers which follow. He sprinkles the body while he recites the *Pater Noster*. When the prayers are concluded, the celebrant and his assistants return to their places before the altar (Plate V.); and, having made a genuflection, retire to the sacristy, reciting the antiphon *Si iniquitates* and the psalm *De profundis*. If the celebrant is not to accompany the body to the cemetery, he says, either at the door of the church, or at the catafalque itself, the antiphon *In Paradisum* and the prayers which follow.

In the absence of the choir, the following responses may be made by the sanctuary-boys who assist the celebrant

℣. Et ne nos indúcas in tentatiónem.

R. Sed libera nos a malo.

℣. A porta inferi.

R. Erue, Dómine, ánimam ejus.

℣. Requiéscat in pace.

R. Amen.

℣. Dómine, exáudi oratiónem meam.

R. Et clamor meus ad te véniat.

℣. Dóminus vobiscum.

R. Et cum spiritu tuo.

At the end of the prayer which begins with the word Oremus, the usual response is made, namely,

R. Amen.

At the end of the Benedictus the same versicles and responses as above are repeated, after which a second prayer is said, and the ceremony of the Absolution concluded as follows:

℣. Réquiem æternam dona ei, Domine.

R. Et lux perpétua lúceat ei.

℣. Requiéscat in pace.

R. Amen.

℣. Anima ejus et ánimæ ómnium fidélium defunctórum, per misericórdiam Dei, requiéscant in pace.

R. Amen.

ARTICLE III.

ABSOLUTION FOR THE DEAD, WHEN THE BODY IS NOT PRESENT.

At the Absolution for the Dead, when the body is not present, the same ceremonies as those prescribed in the preceding Article, are to be observed, with the exception of the prayer *Non intres*, which is to be omitted. The relative positions of the ministers near the catafalque are not changed, even though the Absolution be given for a deceased priest. It is only when the body of a deceased priest is present, that the celebrant and his assistants stand at the end of the catafalque farthest from the altar, and the cross-bearer and the acolytes between the catafalque and the altar.

This Article might be considered incomplete, were we to omit another and less solemn manner of performing the ceremony of Absolution, when the body is not present. The catafalque is not used, but in its stead a pall is spread on the floor at the foot of the altar steps. The necessary preparations having been made at the end of Mass, the celebrant, with the master of ceremonies, exorcist, and thurifer at his left, stands at the Epistle side of the sanctuary. The *Libera* is sung, and the incense blessed in the usual manner. The celebrant with the master of ceremonies at his left then ascends to the platform, and having made a profound bow to the cross, or a genuflection before the Blessed Sacrament, stands facing the altar. After the incense has been blessed, the thurifer and exorcist proceed to the Gospel side of the sanctuary, being careful to make a genuflection when passing before the middle of the altar. When, at the end of the *Libera*, the celebrant intones *Pater Noster*, they ascend to the platform, on the Gospel side, and present in turn to the master of ceremonies the sprinkler and censer. On receiving them again, they make the usual bows and genuflection, and retire to the sacristy. The celebrant having intoned the *Pater Noster*, turns towards the pall; receives from the master of ceremonies, first the sprinkler and then the censer; and thrice sprinkles and incenses the pall, the master of ceremonies holding his cope. He next proceeds to the Epistle corner, and, facing the altar, sings the usual versicles and prayers; after which, accompanied by the master of ceremonies and preceded by the acolytes of Mass, he returns to the sacristy. There being no procession on this occasion, the processional-cross is not used, nor do the acolytes carry lighted candles.

QUESTIONS ON CHAPTER VII.

What preparations are to be made before the Absolution for the Dead,—in the sacristy?—in the sanctuary?

What are the relative positions and functions of the several ministers before, during, and after the ceremony of the Absolution, when the body is present? Repeat the versicles and the responses which occur after the *Libera*.

What is to be observed, when the body is not present? Describe the less solemn manner of performing the ceremony of the Absolution for the Dead.

CHAPTER VIII.

VESPERS.

ARTICLE I.

THINGS TO BE PREPARED.

I. In the Sacristy.

ON the table of the sacristy, a surplice and a cope¹ of the color of the day are prepared for the celebrant. The stole is likewise prepared, whenever, during Vespers, the altar on which the Blessed Sacrament is solemnly exposed, is to be incensed.

The censer and incense-boat are usually placed in the sacristy, and not on the side-table of the sanctuary.

II. In the Sanctuary.

No special preparations are to be made in the sanctuary, unless when Benediction of the Blessed Sacrament is given immediately after Vespers. In this case, the humeral veil, stole, and book or card, with the usual prayers, are arranged on the side-table.

ARTICLE II.

VESPERS CELEBRATED BY A PRIEST VESTED IN COPE.²

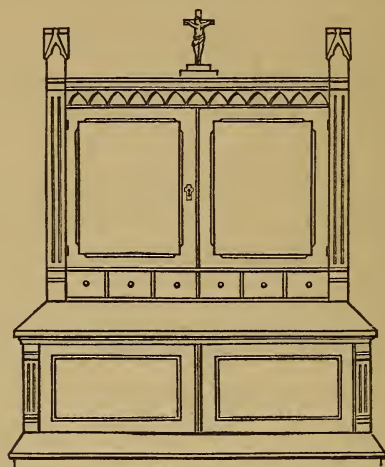
I. Before Leaving the Sacristy.

The master of ceremonies, acolytes, and thurifer, having said a short prayer in the church before the Blessed Sacrament, go to the sacristy, and put on their cassocks and surplices. The first

¹ The color of the cope used at Vespers, is that required by the feast which is being celebrated. If the Vespers from the Chapter to the end, are of the following feast, the cope will be of the color required by such feast. The sacristan or sanctuary-boy appointed to prepare the vestments, should inquire from the priest the color required by the rubrics, unless he be able himself to interpret the abbreviated signs and directions given in the *Ordo*.

² Abbreviations used in the plates of Article II.—C. Celebrant; M. Master of Ceremonies; A'. First Acolyte; A''. Second Acolyte; T. Thurifer; S-B. Sanctuary-Boys.

acolyte lights six candles on the altar; the second, the two candles in the sacristy: the master of ceremonies assists the celebrant to put on the cope. The thurifer enters the sanctuary



(Plate I.)

M. C.

A". T. A'.

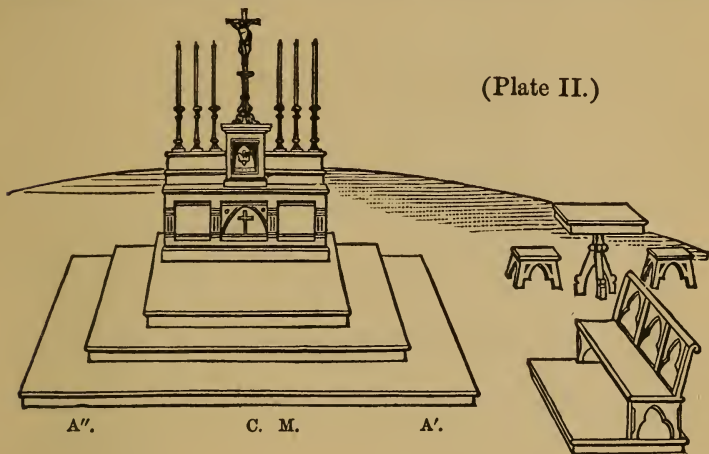
with the other sanctuary-boys, and occupies a seat which he may conveniently quit, when directed to prepare the censer, during the last psalm. When there are no sanctuary-boys present, he precedes the acolytes to the sanctuary, but does not carry the censer. At a signal from the master of ceremonies, the acolytes take up their candlesticks, and bow to the cross of the sacristy and to the celebrant.

II. On Reaching the Altar.

The acolytes then enter the sanctuary, followed by the master of ceremonies, who turns and presents holy-water to the celebrant. If the entrance to the sanctuary is at the side of the altar, they all bow first to the Rev. clergy and sanctuary-boys who are nearest them, then to those of the opposite side; and, proceeding to the foot of the altar (Plate II.), make the usual genuflection.¹ While the celebrant and master of ceremonies

¹ The celebrant makes a profound bow, when the Blessed Sacrament is not present in the tabernacle.

kneel in order to say the *Aperi Domine*, the acolytes place their candlesticks on the lowest side step opposite the table of the altar, and extinguish the candles. They then retire to the seats¹



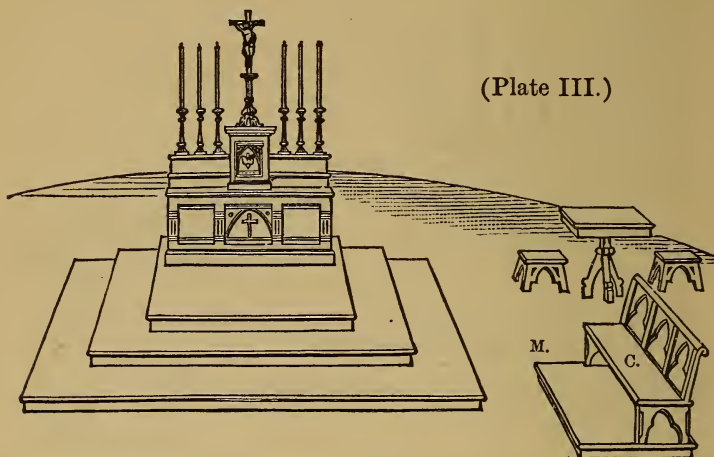
prepared for them at opposite sides of the sanctuary, or near the communion railing. The master of ceremonies, having received the cap of the celebrant and made a genuflection, kneels at the right of the celebrant during the preparatory prayer *Aperi, Domine*.

III. During the Singing of the Psalms.

Having said the *Aperi, Domine*, the master of ceremonies, after the usual genuflection and bows, accompanies the celebrant to the bench, meantime holding his cap. The celebrant, where such is the custom, sits down for a few moments; then rises, says the *Pater* and *Ave*, and intones the *Deus, in adjutorium*. At the beginning of the first psalm, all sit down. The master of ceremonies, having first presented the cap to the celebrant, sits on a stool near by (Plate III.); but rises, and directs the celebrant to take off his cap, while the choir sing the *Gloria Patri*, at the end of each psalm; again, at the *Sit nomen Domini benedictum* of the psalm *Laudate, pueri Dominum*; and at the names of

¹ We cannot well mark these places on our plates, but we trust that the explanations given in the text will be found sufficiently clear.

Jesus, Mary, and the Saint whose feast is being celebrated, whenever these occur in the Antiphons. During the singing of the above words, he stands and bows towards the altar; then,



(Plate III.)

having directed the celebrant to put on his cap, he again sits down. Towards the end of the last psalm, the thurifer and acolytes meet together in the middle of the sanctuary; and, after the usual genuflection and bows, the acolytes light the candles,¹ and stand near the same till the *Gloria Patri* has been sung, the thurifer meantime retiring to the sacristy in order to prepare fire in the censer.

IV. While the Celebrant Sings the Chapter.

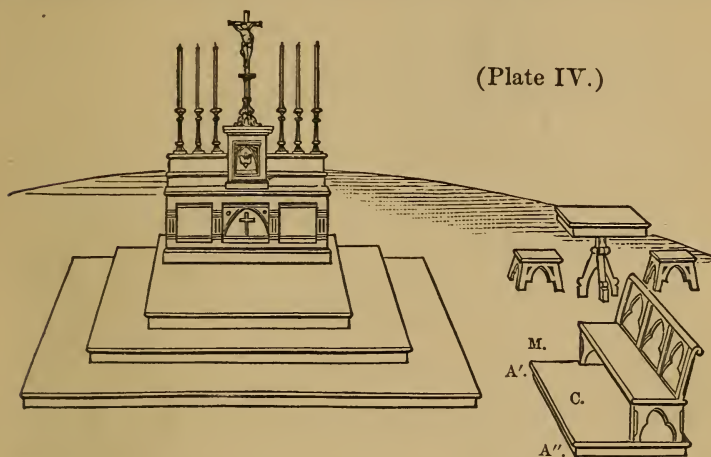
At *Sicut erat* of the last psalm, the acolytes take their candlesticks. After the usual genuflection in the middle, they go before the celebrant, to whom they bow; and then, separating a few paces, stand facing each other, while he sings the Chapter.

When the choir begin the hymn,² the acolytes bow to the cele-

¹ In many churches, the sacristan, or sanctuary-boy acting as such, lights the candles of the acolytes.

² During the first strophe of the hymns *Veni, Creator Spiritus*, and *Ave, Maris Stella*, all kneel, except the acolytes, who stand near the celebrant, and retire only at the beginning of the second verse. See page 27, (4.)

brant, make a genuflection in the middle, and without extinguishing the candles place them on the lowest step, and remain near by with their hands joined before their breasts till the end of the

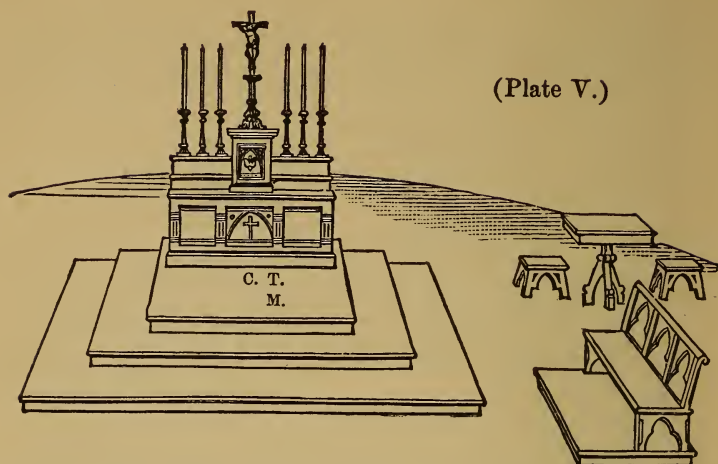


(Plate IV.)

Magnificat. They turn and bow to the thurifer, before and after being incensed by him. The master of ceremonies remains near the celebrant during the singing of the Chapter and the hymn, and holds the cap.

V. Blessing of the Incense.

Towards the end of the hymn, the thurifer, carrying the censer in his left hand and the incense-boat in his right, enters the sanctuary, and remains near the steps of the altar, Epistle side. At the beginning of the *Magnificat*, the celebrant and master of ceremonies, having made the sign of the cross, go to the platform of the altar, observing the usual bows and genuflection. After the celebrant has kissed the altar, the master of ceremonies receives the incense-boat from the thurifer, who has ascended to the platform by the side steps, and presenting the little spoon to the celebrant with the usual kisses, says: *Benedicite, Pater Reverende*, the thurifer meantime holding the censer open to receive the incense. (Plate V.) After the celebrant has blessed the incense, the thurifer closes the censer; presents it with his right hand to the master of ceremonies, while with the left he receives



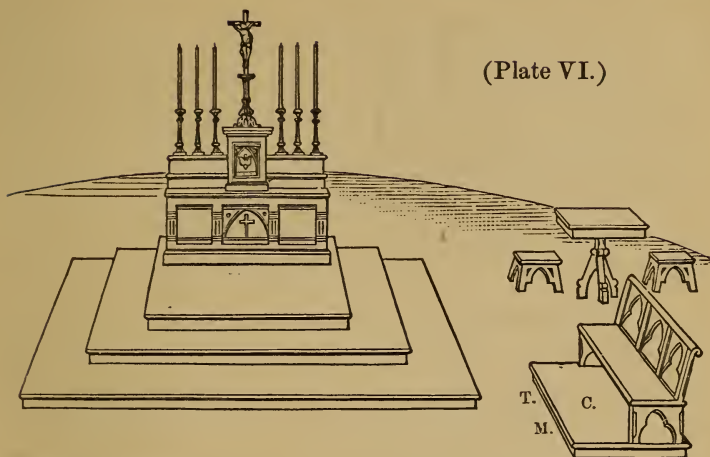
(Plate V.)

from him the incense-boat; and passes at once to the left of the celebrant. The master of ceremonies, having placed the top of the chains of the censer in the left hand of the celebrant and the lower part near the cover in his right, makes with him a genuflection, and holds the edge of the cope, while he incenses the altar. The thurifer, at the left, likewise holds the edge of the cope. Whenever the celebrant makes a genuflection in the middle of the altar, the master of ceremonies and thurifer place their hand under his elbows, as if to support him during this action.¹ When the celebrant has finished incensing the altar, the thurifer passes to the lowest step, Epistle side, receives the censer from the master of ceremonies, places the boat on the side-table, and goes near the bench. The master of ceremonies returns to the middle of the platform with the celebrant; bows with him to the cross, at the words *Gloria Patri* of the *Magnificat*, if it has been recited; descends to the floor; and, having made a genuflection, goes to the bench.

VI. Incensing of the Celebrant.

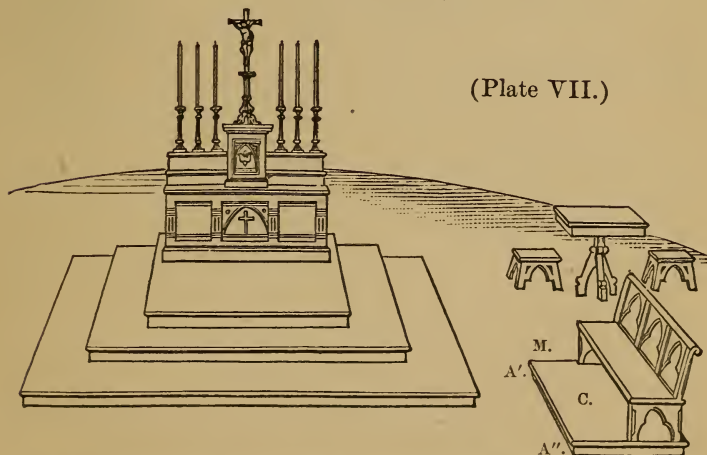
The master of ceremonies, with the thurifer at his left (Plate VI.), incenses the celebrant with three swings of the censer, bow-

¹ See Chapter III., Article V., No. 3., page 43.



ing both before and after. The thurifer incenses the master of ceremonies and each of the acolytes, with one swing; then the sanctuary-boys and the people, in the manner prescribed in Chapter III., page 41. This done, he makes the usual genuflection and bows, and retires to the sacristy.

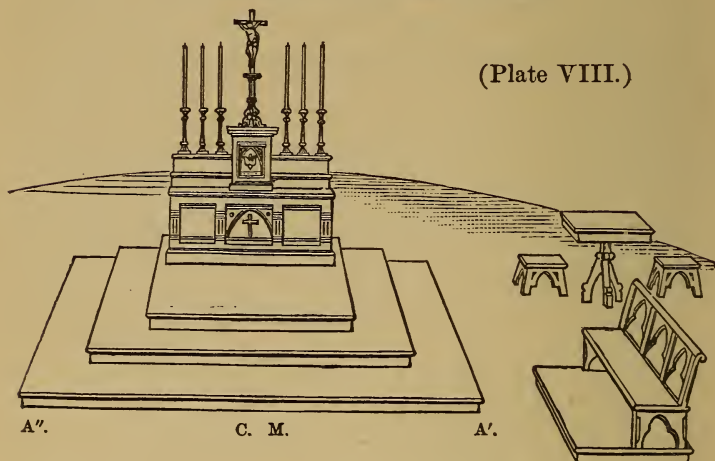
VII. During the Prayer.



At the *Sicut erat* of the *Magnificat*, the two acolytes take their candlesticks, meet in the middle of the sanctuary, make a

genuflection, go before the celebrant to whom they bow; then separating a few paces, they stand facing each other while he sings the prayer. (Plate VII.) After the *Dominus vobiscum* which follows the prayer, the acolytes bow to the celebrant, and proceed to the middle of the sanctuary. But if the commemorations called for by the rubrics are made,¹ the acolytes remain near the celebrant till the end of the prayer which is sung after the last commemoration; then, at *Dominus vobiscum* which follows, they proceed to the middle, as said above.

VIII. Anthem of the Blessed Virgin.



(Plate VIII.)

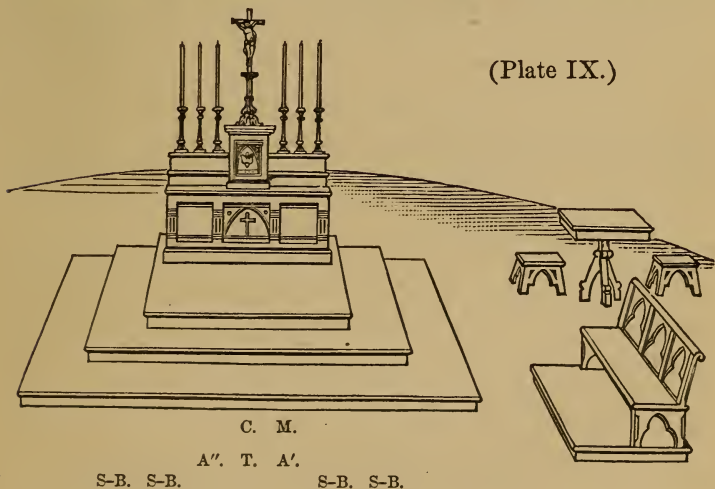
The celebrant having sung *Fidelium animæ*, etc., goes to the foot of the altar, and with the master of ceremonies and acolytes makes a genuflection. The acolytes then proceed to the foot of the steps (Plate VIII.), where they remain during the singing of the Anthem.² They stand and hold their lighted candles

¹ As in churches in which the Gregorian music has been introduced.

² According to the letter of the ceremonial, the Anthem of the Blessed Virgin is to be recited, and not sung. The contrary practice of singing the Anthem, while the celebrant stands at the foot of the altar, is, we believe, almost universal throughout this country, and conformable to the practice of the churches of Rome. Till the Sacred Congregation decrees otherwise, we think it better to follow present custom in this matter. The same may

during the prayer after the Anthem, meet in the middle at the words *Divinum auxilium*, make with the celebrant and master of ceremonies a genuflection, and precede them to the sacristy. On reaching the sacristy, the usual bows are made to the cross and to the celebrant. The master of ceremonies assists the celebrant to take off the cope, the first acolyte puts out the candles on the altar, the second, those in the sacristy. If Benediction is given immediately after Vespers, the acolytes kneel on the floor (Plate VIII.) opposite their candlesticks, which are placed on the lowest step; and, at the end of the Benediction, follow the torchbearers to the sacristy. The celebrant, having said *Pater Noster* after *Fidelium animæ*, sings *Dominus det nobis suam pacem* at the foot of the altar steps; the choir answer *Et vitam æternam. Amen*, and then sing the Anthem of the Blessed Virgin. All stand during the Anthem on Saturday and Sunday, but kneel on feasts which occur on the other days of the week. During the Anthem *Regina Cœli* of Paschal time, they always stand.

IX. Before Incensing the Altar of the Blessed Sacrament.



be said of our custom of singing the Anthem, when Benediction of the Blessed Sacrament is given immediately after Vespers.

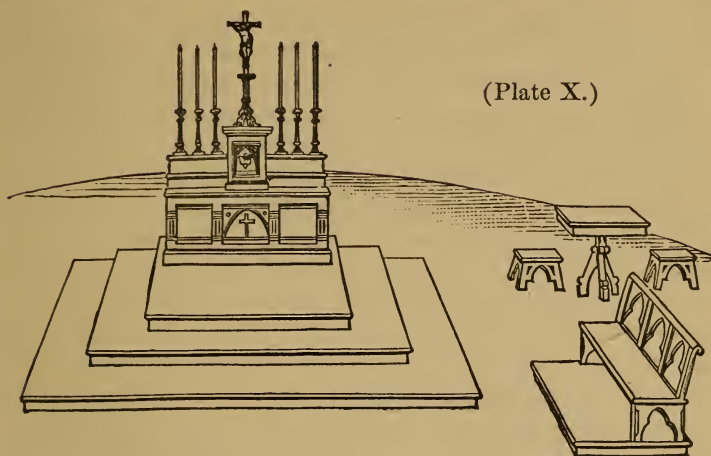
When the Blessed Sacrament is kept at the High Altar, that altar is incensed during the *Magnificat*, as already explained. (Plate V.) Should the Blessed Sacrament be kept at one of the side-altars, the following ceremonies are to be observed, where the custom exists of incensing the altar of the Blessed Sacrament. It should be incensed before the High Altar. Hence at the beginning of the *Magnificat*, the thurifer carrying the censer and incense-boat, the acolytes with their lighted candles, and, if customary, four of the senior sanctuary-boys,¹ meet in the middle of the sanctuary, while the celebrant and master of ceremonies proceed to the foot of the altar. (Plate IX.) After the usual genuflection and bows, they proceed in the following order to the altar of the Blessed Sacrament: 1. Thurifer; 2. Acolytes; 3. Master of ceremonies and celebrant; 4. The four sanctuary-boys, walking two by two. On reaching the altar of the Blessed Sacrament, the thurifer makes a genuflection and proceeds to the Epistle side; the acolytes separate, and with the celebrant and master of ceremonies make a genuflection at the foot of the altar steps. The four sanctuary-boys remain three or four feet from the steps, and make a genuflection likewise. The incense is blessed, and the altar incensed, as already explained. (Plate V.)

X. After Incensing the Altar of the Blessed Sacrament.

The same order is observed in returning to the High Altar, as in leaving it. On reaching the sanctuary, the celebrant and his assistants bow to the Rev. clergy and sanctuary-boys present (Plate X.), and proceed to the foot of the altar, where they make a genuflection. The four sanctuary-boys retire to their places; the acolytes place their candlesticks on the side steps, and remain near by with their hands joined before their breasts; the master of ceremonies ascends to the platform with the celebrant, and receives the censer from the thurifer. The celebrant incenses the High Altar in the usual manner. Where it is customary, the celebrant, preceded by his assistants, next incenses the altar of the saint whose feast is being celebrated, observing in

¹ Should there be two or four priests present, they, and not the sanctuary-boys, accompany the celebrant to the altar of the Blessed Sacrament.

(Plate X.)



A". C. M. A'. T.
S-B. S-B. S-B. S-B.

so doing the same ceremonies as those prescribed for incensing the altar of the Blessed Sacrament. The celebrant, master of ceremonies, etc., are then incensed as directed in Plate V.

ARTICLE III.

VESPERS IN PRESENCE OF THE BLESSED SACRAMENT EXPOSED.

When the Blessed Sacrament reposes in the tabernacle of the High Altar, the celebrant, preceded by the thurifer, acolytes, and master of ceremonies, enters the sanctuary, observing the ceremonies prescribed in Plate II., page 105. The Ostensorium is placed on the throne and incensed in the usual manner. The celebrant, master of ceremonies, and thurifer, then make a double genuflection, and retire, the two former to the bench, the latter to the sacristy; and Vespers are sung.

When the Blessed Sacrament is kept at one of the side-altars, It should be carried before Vespers to the High Altar, and there exposed, as directed in Chapter IX., Article II., page 117.

The ceremonies to be observed by the celebrant and his assist-

ants, during Vespers celebrated in presence of the Blessed Sacrament Exposed, are the same as those prescribed in Article II., page 103., with the following exceptions: if the Blessed Sacrament is already exposed, the master of ceremonies, on entering the sanctuary, receives the cap of the celebrant, as soon as the latter comes in sight of the Altar of Exposition; and all the assistants of the celebrant make with him a double genuflection on reaching the foot of the altar steps. This double genuflection the celebrant and master of ceremonies repeat each time they leave or approach the altar during Vespers; namely, after the prayer *Aperi, Domine* before going to the bench; before and after incensing the altar during the *Magnificat*; and, finally, before returning to the sacristy, if the Blessed Sacrament remains still exposed on the altar. But if Benediction is given at the end of Vespers and the Blessed Sacrament is replaced in the tabernacle, it is sufficient to make the usual genuflection with one knee before returning to the sacristy. At the beginning of the *Magnificat*, after the incense has been put in the censer, (the blessing is neither asked nor given,) the master of ceremonies and thurifer kneel on the edge of the platform, hold the cope of the celebrant while he incenses the Blessed Sacrament, making a profound bow both before and after. The altar, celebrant, Rev. clergy, sanctuary-boys, master of ceremonies, acolytes, and people, are then incensed in the usual manner; but while incensing the people, the thurifer, to avoid turning his back to the Blessed Sacrament, stands, not in the middle of the sanctuary, but on the Gospel side. The cap is not worn by the celebrant nor by the Rev. clergy present. The usual kisses and bows are omitted. The celebrant does not sing *Fidelium animæ, etc.*; but, after *Benedicamus Domino*, gives Benediction of the Blessed Sacrament, as explained in Chapter XI.

ARTICLE IV.

VESPERS FOR THE DEAD.

As in many of our churches, Vespers for the Dead are sung immediately after the Vespers of the feast of All Saints, we give below the ceremonies to be observed on that occasion.

When the choir sing *Benedicamus Domino*, at the end of the Vespers of All Saints, the acolytes replace their candlesticks on the side steps, extinguish the candles, and return to their usual places in the sanctuary. After *Benedicamus Domino*, the master of ceremonies assists the celebrant to take off the white cope and put on the black. All stand while the first antiphon of the Vespers of the Dead is sung, sit during the singing of the psalms, stand during the *Magnificat*, sit again while the antiphon after the *Magnificat* is sung; then kneel till the end of Vespers. The acolytes who light their candles during the *Magnificat*, proceed with them at the end of this Cantic, as directed in Art. II., Plate VII., page 109., and *stand* near the celebrant facing each other, till the end of Vespers, even when the others kneel during the prayers. At the end of Vespers, they replace their candlesticks on the side steps, return to the middle, with their hands joined before their breasts, and, after the usual genuflection, precede the master of ceremonies and the celebrant to the sacristy. The altar is not incensed during Vespers for the Dead, and the usual kisses are omitted.

QUESTIONS ON CHAPTER VIII.

What preparations are to be made before Vespers,—in the sacristy?—in the sanctuary? What are the relative positions and functions of the several ministers,—before leaving the sacristy?—on reaching the altar?—during the singing of the psalms?—when the celebrant sings the Chapter?—at the blessing of the incense?—while incensing the altar, celebrant, Rev. clergy, etc.?—during the prayer?—during the Anthem of the Blessed Virgin? What special ceremonies are to be observed in incensing the altar of the Blessed Sacrament, and of the saint whose feast is being celebrated? What are the functions of the several ministers,—at Vespers in presence of the Blessed Sacrament solemnly exposed?—at Vespers for the Dead?

CHAPTER IX.

BENEDICTION OF THE BLESSED SACRAMENT.

ARTICLE I.

THINGS TO BE PREPARED.**I. In the Sacristy.**

ON the table of the sacristy, should be arranged—for the celebrant, a white cope, stole, and surplice, or, if he so desire, a white cope, stole, cincture, alb and amice; for the *priest* or *deacon* who is to expose the Blessed Sacrament, a white stole and surplice:

At the usual place in the sacristy, the censer, incense-boat, and torches.

II. In the Sanctuary.

On the altar should be prepared—a throne with canopy, for the exposition of the Blessed Sacrament, and a corporal open and extended on the base of this throne; another corporal within a burse, the burse placed on the altar as at Mass; twelve or more lighted candles; and the key of the tabernacle:

On the altar of the Blessed Sacrament, in case this altar is not the same as that of the Exposition—two lighted candles, a corporal within a burse, and the key of the tabernacle; near by, the ombrellino, or smaller canopy, which is to be borne over the Blessed Sacrament, when carried to the altar of Exposition:

On the side-table, the humeral veil, and the book or card with the usual prayers.

ARTICLE II.

BENEDICTION WITHOUT DEACON AND SUBDEACON.

The master of ceremonies, thurifer, torch-bearers, and the two sanctuary-boys¹ who are to attend the celebrant in the absence

¹ Abbreviations used in the following series of plates—C. Celebrant; M. Master of Ceremonies; A'. First Assistant of the Celebrant, or First Acolyte; A''. Second Assistant of the Celebrant, or Second Acolyte; T. Thurifer; 1. 2. 3. 4. Torch-Bearers.

of deacon and subdeacon, having said a short prayer in the church before the Blessed Sacrament, proceed to the sacristy, and put on their cassocks and surplices at least ten minutes before Benediction. One or two of the torch-bearers light the candles on the altar and the torches in the sacristy; the acolytes who replace the deacon and subdeacon, assist the celebrant to vest; the thurifer prepares fire in the censer.

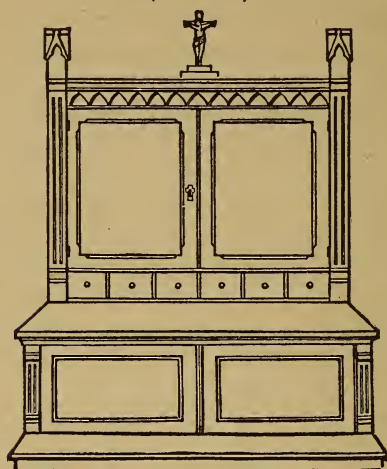
Should the Blessed Sacrament repose at one of the side-altars, a priest vested in surplice and white stole, proceeds to this altar before Benediction. Having taken the Blessed Sacrament from the tabernacle, he kneels and receives from the master of ceremonies the humeral veil. In returning to the Altar of Exposition, the priest who carries the Blessed Sacrament, is preceded by the thurifer and torch-bearers, and accompanied by the master of ceremonies who holds over the Blessed Sacrament the ombrellino, or small canopy. On reaching the High Altar, the priest places the Blessed Sacrament on the corporal; the master of ceremonies, having put to one side the small canopy, removes from the shoulders of the priest the humeral veil. The Blessed Sacrament having been exposed on the throne and incensed, as directed in Plates III. and IV., page 119., the priest, after a short prayer, rises; makes with his assistants a double genuflection; and retires to the sacristy.

After the Blessed Sacrament has been thus exposed at the High Altar, the sanctuary-boys and Rev. clergy proceed two by two to the sanctuary, make a double genuflection in the middle before the Blessed Sacrament, rise, and without the usual salutation retire to their places. The celebrant and his attendants, in entering the sanctuary, likewise make a double genuflection, and omit the usual bows.

I. Before Leaving the Sacristy.

When the Blessed Sacrament is in the tabernacle of the High Altar, the attendants of the celebrant, after the usual bows in the sacristy (Plate I.), proceed to the sanctuary, in the following order: 1. The thurifer, carrying the censer in his left hand, while with the right he holds the incense-boat; 2. The torch-bearers, carrying lighted torches as directed in No. 5, page 40;

(Plate I.)



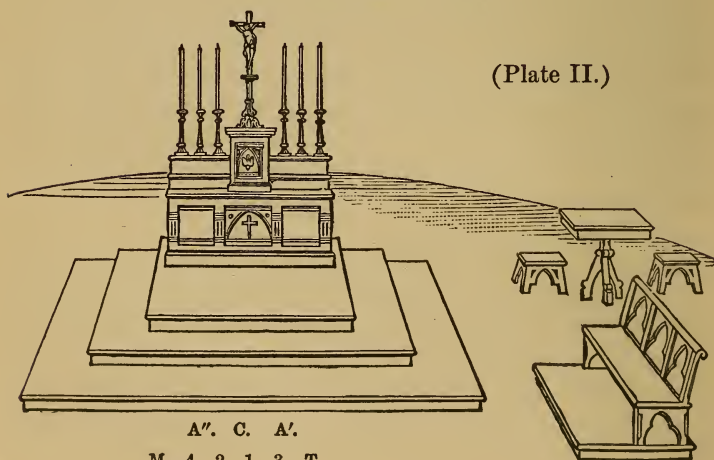
A". C. A'.

T. 4. 2. 1. 3. M.

3. The master of ceremonies, with his hands joined before his breast; 4. The celebrant between the two acolytes, who hold the edge of his cope.

II. On Reaching the Altar.

(Plate II.)

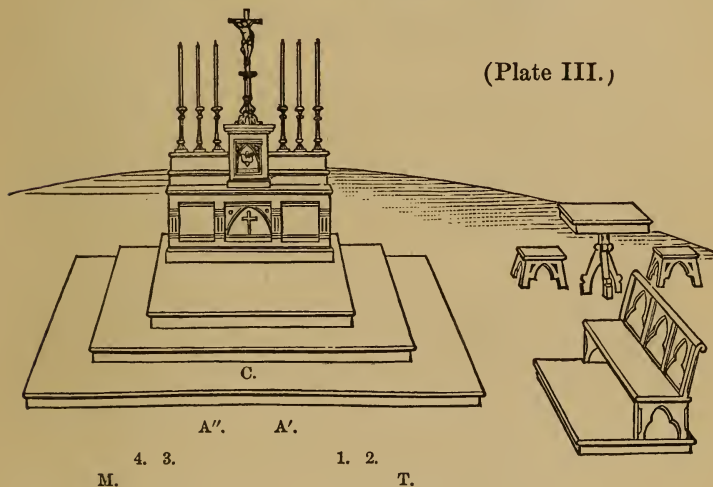


A". C. A'.

M. 4. 2. 1. 3. T.

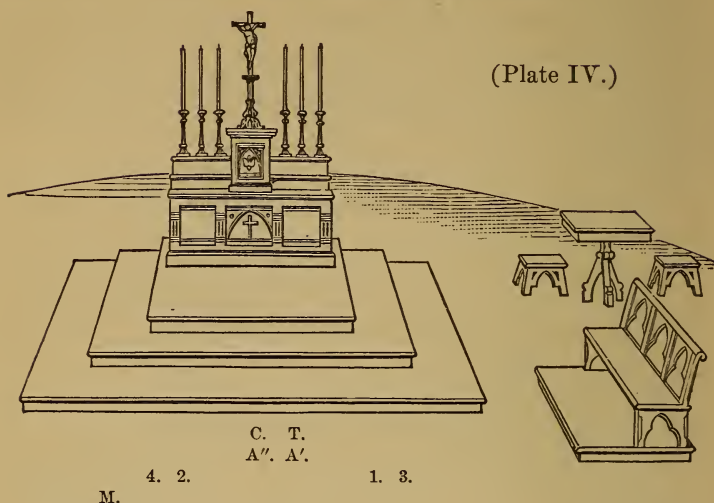
Before proceeding to the middle of the sanctuary, the attendants of the celebrant make the usual bows to the Rev. clergy and sanctuary-boys, unless the latter have immediately preceded them to the sanctuary, in which case, the bows are omitted. On reaching their places before the altar all make a genuflection. (Plate II.)

III. Relative Positions during Benediction.



After the genuflection, they kneel as shown in Plate III., unless the size and situation of the sanctuary call for a change in these positions. In this case, the torch-bearers may kneel near the side steps of the altar; the master of ceremonies, near the side-table, or on the Gospel side, opposite the thurifer, who always remains at the Epistle side. As soon as the Blessed Sacrament has been placed in the Ostensorium, the second acolyte, or another sanctuary-boy appointed for the purpose, carries to the platform of the altar the steps by which the throne of exposition is to be reached. He next raises a little the cassock of the priest or deacon, who ascends the steps, and, after the Blessed Sacrament has been exposed on the throne, removes the steps to the floor below.

IV. Putting Incense in the Censer.



The celebrant and his assistants then make a profound bow, and, rising, stand at the foot of the steps. (Plate IV.) The first acolyte receives from the thurifer the incense-boat, and presents the little spoon to the celebrant; the thurifer presents the censer; and the second acolyte holds the edge of the celebrant's cope. After the celebrant has put incense into the censer (the blessing is not asked, nor is the spoon, celebrant's hand, or censer kissed), the acolytes kneel on the lowest step; the thurifer meantime closes the censer, and then presents it to the first acolyte, who in turn presents it to the celebrant. While the celebrant incenses the Blessed Sacrament, the acolytes hold the edge of the cope, and make, both before and after, the usual profound bow; they then rise and kneel on the floor, as shown in Plate III. The thurifer, in the absence of acolytes, will render the same assistance to the celebrant. On receiving again the censer, he may either retire to the sacristy; or remain, kneeling or standing,¹ at his usual place in the sanctuary. (Plate III.) If standing, he holds

¹The thurifer should always kneel while the celebrant is in the act of incensing the Blessed Sacrament, or is giving with the Ostensorium the solemn Benediction.

the top of the chains with his right hand, while he keeps his left open and extended on his breast. If kneeling, he holds the top of the chains in his left hand and the lower part near the uplifted cover in his right. While swinging the censer gently to and fro, in order to keep the coals alive, he should avoid all unnecessary movements of the head or body.

During the words "*Veneremur cernui*" of the *Tantum ergo*, all incline their heads. The celebrant, where such is the custom, then rises and puts incense into the censer, as already explained in the preceding paragraph. This done, all kneel again. At the beginning of the strophe, *Genitori*, *Genitoque*, the celebrant receives the censer and incenses the Blessed Sacrament, in the usual manner. Following a practice more common in this country than the preceding, the celebrant may put incense into the censer at the words *Genitori*, *Genitoque*. In either case, the thurifer, if in the sacristy, should return to the sanctuary in time to present the censer to the celebrant. After the Blessed Sacrament has been incensed, the master of ceremonies takes from the side-table the book containing the prayers; presents it to the first acolyte; and, returning to the side-table, kneels during the singing of the prayer. The two acolytes, kneeling on the lowest step, hold the book open before the celebrant, while he stands and sings the prayer. The second acolyte next places the steps on the platform, as directed above (Plate III.); and, after the celebrant has taken down the Blessed Sacrament from the throne, removes them again to the floor below. The celebrant having placed the Ostensorium on the altar, kneels on the platform, and receives from the master of ceremonies the humeral veil. But if another priest or deacon is present to remove the Ostensorium from the throne, the celebrant, at the end of the prayer, kneels on the lowest step to receive the veil. During the Benediction given with the Ostensorium, the acolytes kneel on the edge of the platform, and hold the lower part of the celebrant's cope. The master of ceremonies may meantime ring the little bell and the thurifer incense the Blessed Sacrament,¹ unless the contrary custom prevail. The Benediction

¹ According to most authors, the little bell is not rung, nor does the thurifer incense the Blessed Sacrament.

having been given, the master of ceremonies removes from the shoulders of the celebrant, the humeral veil, which, together with the card, he carries to the side-table. After the Blessed Sacrament has been replaced in the tabernacle, all stand as marked in Plate II., while the choir sing the *Laudate* or other chant. Then, at a signal from the master of ceremonies, all make a genuflection, and retire to the sacristy in the same order in which they first entered the sanctuary. After the usual bows to the cross and to the celebrant, one or two of the torch-bearers extinguish the candles on the altar, and the acolytes assist the celebrant to take off the sacred vestments.

In case the Blessed Sacrament is to be removed to a side-altar, the same ceremonies are to be observed as when transferring it to the High Altar before Benediction. (See page 117.)

QUESTIONS ON CHAPTER IX.

What preparations are to be made before the Benediction of the Blessed Sacrament,—in the sacristy?—in the sanctuary? What ceremonies are to be observed when the Blessed Sacrament is transferred from one of the side altars to that of the Exposition? What are the relative positions and functions of the several ministers,—before leaving the sacristy?—on reaching the altar?—before, during, and after incensing the Blessed Sacrament?—after returning to the sacristy?

CHAPTER X.

ASPERGES BEFORE SOLEMN HIGH MASS.

ARTICLE I.

THINGS TO BE PREPARED.

I. In the Sacristy.

ON a table in the sacristy, should be arranged the vestments of the celebrant, deacon, and subdeacon, in the following order—*in the middle*, the cope, stole, cincture, alb and amice for the celebrant; *to the right*, the dalmatic (or, if the rubrics so require, the folded chasuble), stole, cincture, alb and amice for the deacon; *to the left*, the tunic (or if prescribed, the folded chasuble), cincture,

ture, alb and amice for the subdeacon: On the same or on another table, all that is required for the blessing of the water; namely, the Ritual, unless the Missal is used, a small vessel containing salt, the holy-water vessel containing the water which is to be blessed, and the sprinkler:

At the usual place in the sacristy, the acolytes' candlesticks, censer, incense-boat, and the torches which are to be used at the Elevation.

II. In the Sanctuary.

On the altar, Epistle side, should be placed the book-stand and the Missal open at the Mass of the day, with the book-marks properly arranged.

On the side-table, the chalice covered with its own veil and burse, and with the humeral veil of the subdeacon; the cruets filled with wine and water; the basin and the finger towel; the communion cloth; a Missal with the Epistle and Gospel of the Mass properly marked; and the little bell. On the bench, the maniple and chasuble of the celebrant, and the maniples of the deacon and subdeacon.

On the steps of the altar, Gospel side, the Asperges-card.

ARTICLE II.

FUNCTIONS OF THE INFERIOR MINISTERS DURING THE ASPERGES.¹

I. Before Leaving the Sacristy.²

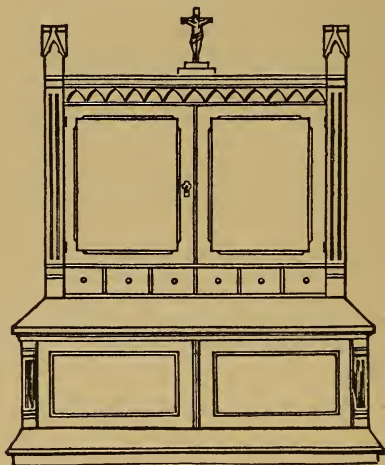
The master of ceremonies, acolytes, and thurifer, having said a short prayer in the church, before the Blessed Sacrament, proceed to the sacristy, and put on their cassocks and surplices at least fifteen minutes before the *Asperges* is given. The master of ceremonies examines if everything has been prepared, as

¹ Abbreviations used in the following series of plates.—C. Celebrant; D. Deacon; S. Subdeacon; M. Master of Ceremonies; A'. First Acolyte; A''. Second Acolyte; É. Exorcist; T. Thurifer; 1. 2. 3. 4. Torch-Bearers.

² We again call the attention of the sanctuary-boys to the necessity of learning thoroughly the ceremonies taught in Chapters I., and III.

directed in the preceding Article. The deacon arranges the book-marks of the two Missals, before they are placed by the master of ceremonies on the altar and side-table. The acolytes light the two candles in the sacristy, and six or more candles on the altar, according to the solemnity of the feast. They also assist the deacon and subdeacon to vest. But, when the master of ceremonies is not at hand to assist the celebrant to vest, the acolytes perform for him this duty; and the deacon and subdeacon are assisted by one or other of the sanctuary-boys present. The thurifer, who during the *Asperges*, usually acts as exorcist, prepares the fire which is to be put in the censer at the end of the *Asperges*, immediately before Mass. The celebrant,

(Plate I.)



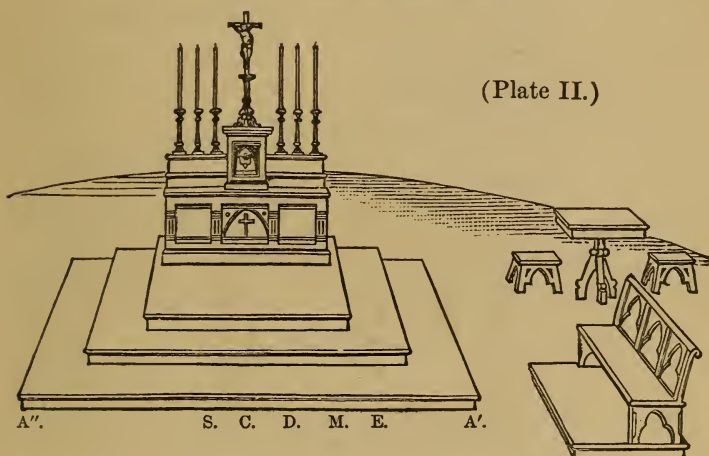
S. C. D.

E. A''. A'. M.

attended by the deacon and sub-deacon, blesses the water in the sacristy. All these preparations having been made, at a signal from the master of ceremonies, the thurifer, acting as exorcist, takes the holy-water vessel and sprinkler, the acolytes their candlesticks, and stand as shown in Plate I. They then make a profound bow to the cross, a moderate bow to the celebrant, and proceed to the sanctuary, in the following order: 1. The

exorcist, holding the holy-water vessel with his right hand, and his left open and extended on his breast; 2. The acolytes, carrying their candlesticks and walking abreast; 3. The master of ceremonies, with his hands joined before his breast; 4. The celebrant, between the deacon and subdeacon, who hold the edge of the cope. No one should take or present holy-water, in entering the sanctuary.

II. On Reaching the Altar.

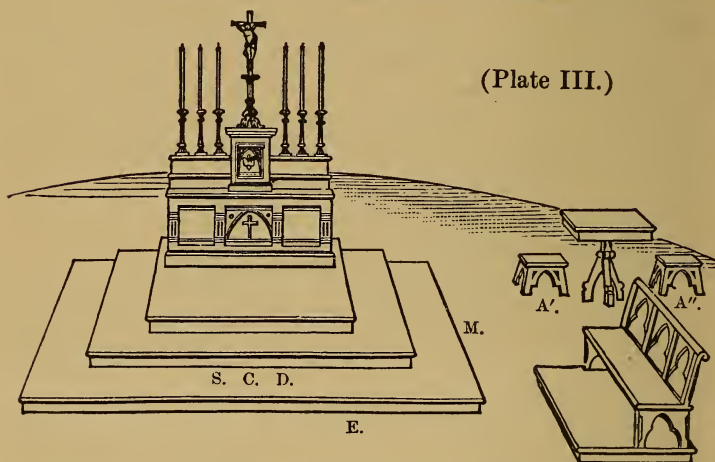


Before going to the middle of the sanctuary, the attendants of the celebrant salute the Rev. clergy and sanctuary-boys, unless the latter have immediately preceded them to the sanctuary, in which case, the bows are to be omitted.¹ The master of ceremonies, on reaching the foot of the altar (Plate II.), stands at the right of the deacon; and receives from him his cap and that of the celebrant. He next makes a genuflection; passes to the left of the subdeacon; receives his cap, which together with those of the deacon and celebrant, he places on the bench; and then kneels on the Epistle side. (Plate III.) The acolytes, after the usual genuflection, proceed together to the side-table, on which

¹ The manner of entering the sanctuary in solemn procession is given in full, Chapter XI., Article II., No. I. *Entering the sanctuary*, page 129.

they place their candlesticks; they then kneel while the celebrant intones the *Asperges*. The exorcist goes to the right of the deacon, as soon as the master of ceremonies has withdrawn; kneels on the floor; changes the holy-water vessel from his right to his left hand; and, taking the sprinkler, presents it to the deacon.

III. Intonation of the Anthem *Asperges*.¹



(Plate III.)

During the intonation of the anthem *Asperges*, all kneel as shown in Plate III. As soon as the celebrant has sprinkled the deacon and subdeacon, all arise. The exorcist having made a genuflection with the celebrant, deacon, and subdeacon, accompanies them during the sprinkling of the Rev. clergy, sanctuary-boys, and people. During this time, he always remains at the right of the deacon, in order to present or receive the sprinkler when needed. In returning from the sprinkling of the people, he bows with the other ministers to the Rev. clergy and sanctuary-boys; makes with them a genuflection at the foot of the altar; stands, slightly inclines the head, and makes the sign of the cross, while being sprinkled with holy-water; and, after the usual genuflection in the middle of the sanctuary, retires to the sacristy. Having put aside the holy-water vessel and sprinkler,

¹ During Paschal time, the anthem *Vidi aquam* replaces the anthem *Asperges*.

the exorcist prepares fire in the censer for the Mass which is to follow. He will henceforth be called thurifer not exorcist; and, in the plates of Solemn High Mass, will be designated by the letter (T) not by the letter (E), as during the *Asperges*.

If the Bishop of the diocese is present, the celebrant, having sprinkled the altar, rises, and, accompanied by the exorcist at his right and by the master of ceremonies at his left, proceeds to the throne. After the proper salutation, the celebrant receives the sprinkler, and presents it to the Bishop by whom he is sprinkled. On receiving it again, he makes, with the exorcist and master of ceremonies, the proper salutation to the Bishop; returns to the foot of the altar, and sprinkles the deacon and subdeacon, who have remained there standing. He next proceeds to sprinkle the Rev. clergy, sanctuary-boys, and people, being accompanied by the master of ceremonies and exorcist, and not by the deacon and subdeacon, who remain at the foot of the steps. On returning to the altar after sprinkling the people, the celebrant sprinkles the master of ceremonies, acolytes, and exorcist.

IV. Preparing for Mass.

After the concluding prayer of the *Asperges* has been sung, the master of ceremonies directs, by a bow, the celebrant, deacon, and subdeacon to proceed to the bench, where the celebrant, with the aid of his ministers, takes off the cope, and puts on the maniple and chasuble. The acolytes may assist the deacon and subdeacon to put on their maniples; or, in the absence of other sanctuary-boys, may remove the cope and *Asperges*-card to the sacristy. The master of ceremonies then directs the celebrant, deacon, and subdeacon to proceed to the foot of the altar for the beginning of Mass, the ceremonies of which will be explained in the following chapter. The caps are never worn by the celebrant and his ministers between the altar and the bench.

QUESTIONS ON CHAPTER X.

What preparations are to be made before the *Asperges*,—in the sacristy?—in the sanctuary? What are the relative positions and functions of the several ministers,—before leaving the sacristy?—on reaching the altar?—during the intonation of the anthem *Asperges*?—during the rest of the ceremony? What is to be observed, when the Bishop is present?

CHAPTER XI.

SOLEMN HIGH MASS.

ARTICLE I

THINGS TO BE PREPARED.

I. In the Sacristy.

On a table in the sacristy, should be arranged the vestments of the celebrant, deacon, and subdeacon, in the following order—in *the middle*, the chasuble, stole, maniple, cincture, alb, and amice of the celebrant; *to the right*, the dalmatic (or, if the rubrics so require, the folded chasuble), stole, maniple, cincture, alb, and amice of the deacon; *to the left*, the tunic (or, if so prescribed, the folded chasuble), maniple, cincture, alb, and amice of the subdeacon:

At the usual place in the sacristy, the censer, incense-boat, acolytes' candlesticks, and the torches which are to be used at the Elevation.

II. In the Sanctuary.

On the altar, Epistle side, should be placed the book-stand and the Missal open at the Mass of the day, with the book-marks properly arranged:

On the side-table, the chalice covered with its own veil and burse, and with the humeral veil of the subdeacon; the cruets filled with wine and water; the basin and finger-towel; the communion cloth; a Missal, with the Epistle and Gospel of the Mass, properly marked; and the little bell.

ARTICLE II.

CEREMONIES OF SOLEMN HIGH MASS.¹

For the manner of proceeding to the altar, when the *Asperges* is given before Solemn High Mass, see Chapter X., Article II.,

¹ Abbreviations used in the following series of plates.—C. Celebrant; D. Deacon; S. Subdeacon; M. Master of Ceremonies; A'. First Acolyte; A''. Second Acolyte; T. Thurifer; 1. 2. 3. 4. Torch-Bearers.

page 123. When Mass is sung on any other day than Sunday, the *Asperges* is not given, and the order of ceremonies is somewhat changed. The candles of the acolytes in the sacristy, and six or more on the altar, are lighted, as already directed in the preceding chapter. The celebrant, assisted by the master of ceremonies, the deacon and subdeacon assisted by the acolytes, put on all the vestments for Mass, before leaving the sacristy.

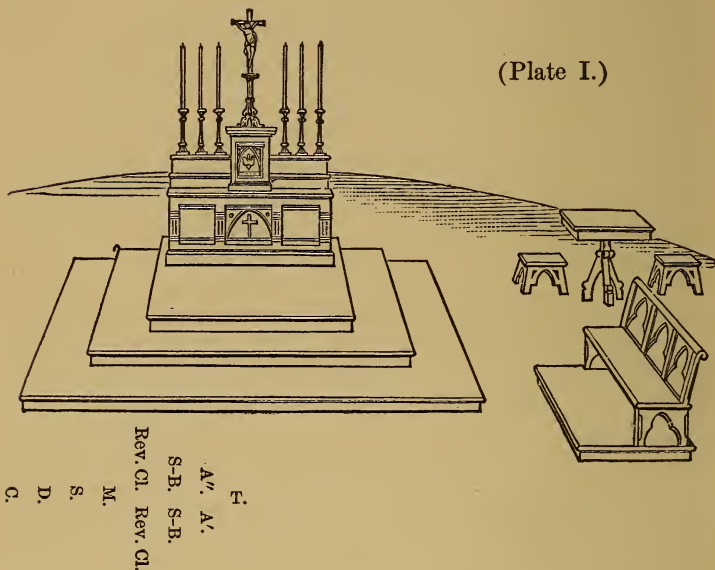
The better to aid the sanctuary-boys in learning the ceremonies of Solemn High Mass, which are more numerous and difficult than those already treated of, we so far change the method of the Manual, as to explain the several duties of each minister, in distinct paragraphs. * The arrangement of the titles and plates, however, remains unchanged. Thus :

I. Entering the Sanctuary.

THURIFER.—When the entrance to the sanctuary is made in solemn procession by the sanctuary-boys and Rev. clergy, the thurifer walks before them (Plate I.), carrying the censer and incense-boat, as directed in No. 2., page 38. The incense is put in the censer and blessed by the celebrant, before leaving the sacristy. On reaching the sanctuary, the thurifer makes a genuflection in the middle, proceeds to the Epistle side (Plate II.), and there kneels as soon as Mass is begun. On less solemn occasions, he enters the sanctuary alone, towards the end of the *Confiteor*, and kneels at the right of the master of ceremonies (Plate II.); or, he may so time his entrance, as to arrive at the right of the master of ceremonies, when the celebrant ascends to the platform, after the *Confiteor*.

ACOLYTES.—When the entrance to the sanctuary is made in solemn procession, the acolytes, carrying their candles, walk abreast behind the thurifer, and in front of the sanctuary-boys. (Plate I.) After the usual genuflection before the altar, they proceed to the side-table on which they place their candlesticks. When this solemn procession does not take place, the sanctuary-boys and Rev. clergy enter the sanctuary some time before the celebrant and his ministers. The acolytes, at a given signal, bow to the cross of the sacristy and to the celebrant, and precede him to the sanctuary. Before going to the foot of the altar,

the acolytes, where the space permits, separate so as to form with the celebrant and his assistants between them, a single line; make the usual bows, first to those of the side by which they



enter; then, after advancing a few steps farther, to those of the opposite side; and proceed to the foot of the altar. (Plate II., p. 125.) Should the situation of the sanctuary be such as not to allow of all standing on a single line, the acolytes need not separate, but they will bow as directed above. Moreover, the acolyte who is to remain on that side of the altar by which the entrance has been made, will allow the celebrant, deacon, and subdeacon to pass between him and the steps, in going to the middle of the altar.

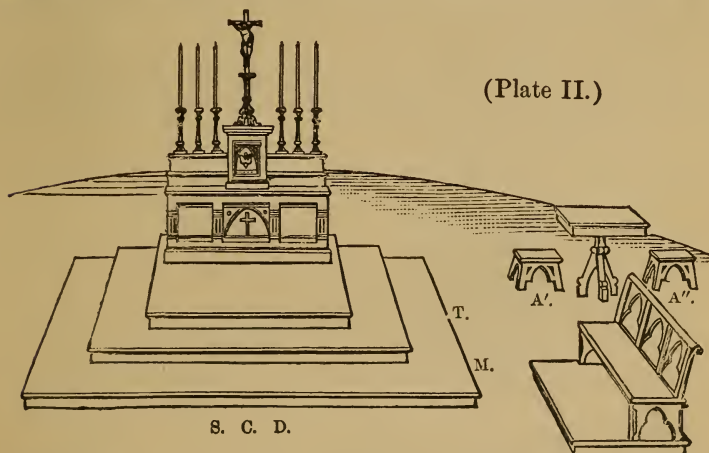
MASTER OF CEREMONIES.—The master of ceremonies, after assisting the celebrant to vest, gives a signal for making the bows to the cross of the sacristy and to the celebrant. He himself precedes the subdeacon, deacon, and celebrant to the sanctuary (Plate I.), and presents holy-water to the subdeacon, as

he leaves the sacristy. After bowing¹ to the sanctuary-boys and Rev. clergy, as already explained in the foregoing paragraph, the master of ceremonies proceeds to the foot of the altar. (Plate II., p. 125.)

II. Beginning of the Mass.

THURIFER.—When the entrance to the sanctuary is made in solemn procession, the thurifer, after his genuflection in the middle, remains on the Epistle side till Mass is begun, and then kneels, as shown in Plate II. Otherwise, he does not enter the sanctuary nor take this position till towards the end of the preliminary prayers.

ACOLYTES.—The acolytes make a genuflection with the celebrant on reaching the foot of the altar. The second acolyte after this genuflection quits his place on the Gospel side; and, without further reverence to the altar, passes to the right of the first acolyte, on the Epistle side;² both then proceed together to the



(Plate II.)

side-table, on which they place their candlesticks; and kneel during the preliminary prayers. (Plate II.)

¹ No bows are to be made to the sanctuary-boys and Rev. clergy, when they enter the sanctuary together with the celebrant, in solemn procession.

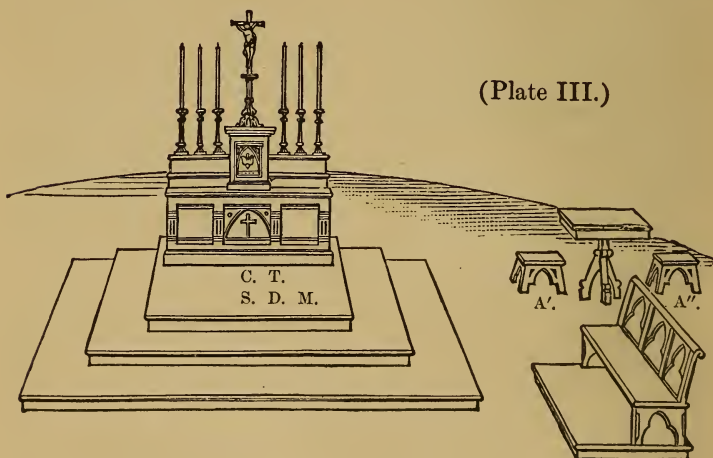
² The acolytes should read attentively No. 4, p. 39, especially the last paragraph.

MASTER OF CEREMONIES.—The master of ceremonies, on reaching the foot of the altar, stands at the right of the deacon; receives from him his cap and that of the celebrant; makes a genuflection; passes to the left of the subdeacon; receives his cap, which, together with those of the deacon and celebrant, he places on the bench; and then kneels on the Epistle side. (Plate II.)

III. Blessing of the Incense.

THURIFER.—The thurifer, with the master of ceremonies at his left, goes up to the platform, at the end of the preliminary prayers (Plate III.); presents the incense-boat to the deacon, unless he has already given it to the master of ceremonies; holds the censer open before the celebrant, till the incense has been put in and blessed; closes the censer; places the top of the chains in the right hand of the deacon, and the lower part, near the cover, in his left, as explained in No. 5., page 37; receives the incense-boat from the master of ceremonies; and descends to the floor. (Plate IV.)

ACOLYTES.—The acolytes stand, from the moment the celebrant ascends to the platform, at the end of the preliminary



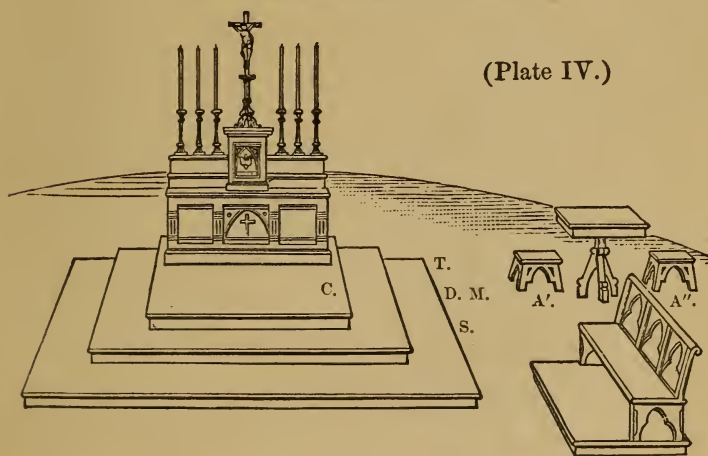
(Plate III.)

prayers, till he sits down at the beginning of the *Kyrie*. While seated during the *Kyrie*, *Gloria*, and *Credo*, they may keep

their hands open and extended on their knees, or their arms folded within the sleeves of their surplices.

MASTER OF CEREMONIES.—The master of ceremonies usually accompanies the thurifer to the platform of the altar, when incense is to be blessed. He presents to the deacon the incense-boat, which he takes from the thurifer, on the arrival of the latter at the foot of the steps, returning the same after the incense has been blessed. He remains on the floor, holding the book and stand while the celebrant incenses the Epistle side of the altar. When the celebrant has passed to the Gospel side, the master of ceremonies replaces the book on the altar, and returns to his usual place on the Epistle side. (Plate IV.)

IV. Incensing of the Celebrant.



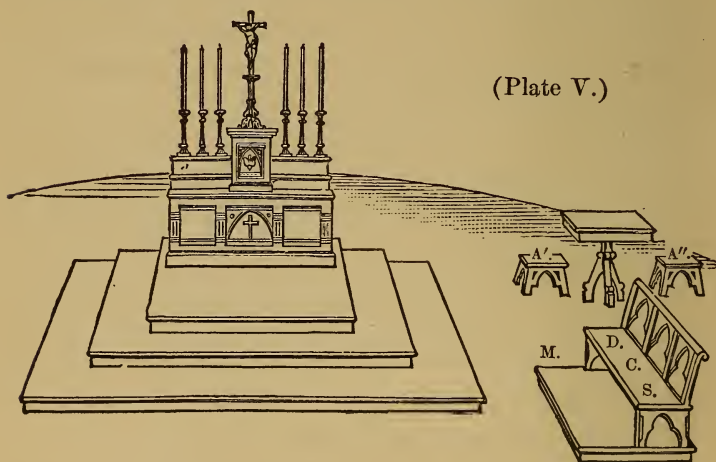
(Plate IV.)

THURIFER.—The thurifer, standing at the right of the deacon (Plate IV.), bows with him to the celebrant, both before and after the latter is incensed; receives the censer; and, holding it near the top of the chains in his right hand, and the incense-boat in his left hand, makes the usual genuflection and bows, and retires to the sacristy. During the *Gloria Patri* of the Introit, sung by the choir, the thurifer should incline his head towards the altar, and not proceed on his way till the *Sicut erat*. On returning

from the sacristy, he may sit near the side-table, or in any other convenient place in the sanctuary.

V. During the Singing of the Kyrie and Gloria.

ACOLYTES.—When the celebrant, deacon, and subdeacon sit down at the *Kyrie* and *Gloria*, both acolytes go behind the bench, and raise, over the back of it, the vestments of the deacon and subdeacon. When the arrangement of the sanctuary is such, as not to allow of the acolytes going directly behind the bench from the side-table, they may proceed thither, some time before the celebrant; and, after adjusting the vestments of the deacon and subdeacon as directed above, they meet before the celebrant; make to him the usual bow; and return to their places near the side-table. The acolytes sit down during the *Kyrie* and *Gloria*, only when the deacon and subdeacon are seated.



MASTER OF CEREMONIES.—During the singing of the Introit, the master of ceremonies stands at his usual place.¹ (Plate IV.)

¹Strictly speaking, the master of ceremonies has no fixed place during Mass; but he must be wherever duty calls him. However, we will, in each of our plates, assign him a place, which he may occupy, whenever duty does not call him elsewhere.

At the end of the Introit,¹ in case the celebrant is to sit down during the *Kyrie*, the master of ceremonies goes near the bench (Plate V.); presents the cap of the celebrant to the deacon, unless the deacon finds it more convenient to take it himself from the bench; and stands during the *Kyrie*, as shown in Plate V. During the last *Kyrie*, the master of ceremonies bows to the celebrant to return to the altar; stands during the intonation and recitation of the *Gloria*, as shown in Plate IV.; bows to the deacon and subdeacon to ascend to the platform at the word *Deo* of the *Gloria*; and makes the sign of the cross at the words, *Cum Sancto Spiritu*, etc. He stands on the right of the deacon, when the latter is seated at the bench; and bows to the celebrant, deacon, and subdeacon to take off their caps, at the beginning, and to put them on, at the end of the singing of the words marked in italics on page 47. During the singing of these words he himself inclines his head towards the altar. At the end of the *Gloria*, the master of ceremonies directs the celebrant to return to the altar, and then stands at his usual place while *Dominus Vobiscum* is sung.

VI. During the Collect.

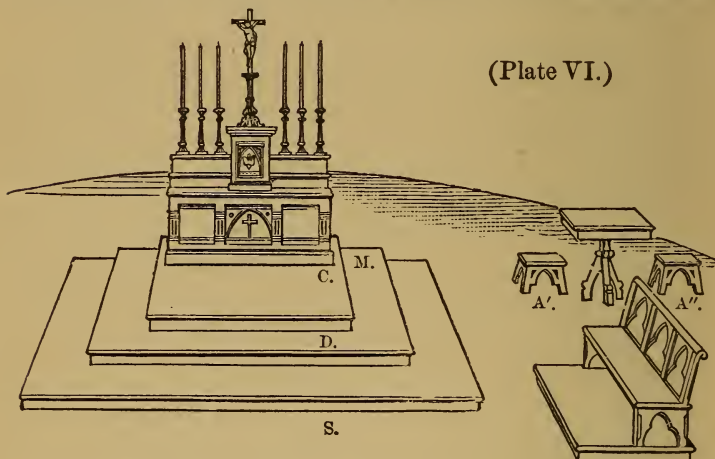
ACOLYTES.—The acolytes stand when the celebrant rises at the end of the *Gloria*. (Plate VI.) During the Epistle on Palm Sunday, they kneel when the subdeacon sings the words: *ut in nomine Jesu*, etc. They also kneel after the Epistle on Ash-Wednesday, during the singing of the Tract, *Adjuva nos, Deus*; and on Pentecost during the singing of the *Y. Veni Sancte Spiritus*. They never sit down during the Epistle, nor even after it, unless the deacon and subdeacon are seated.

MASTER OF CEREMONIES.—When the celebrant goes near the book after *Dominus Vobiscum*, the master of ceremonies proceeds to the highest step (Plate VI.), and points out with his right hand the prayer or prayers to be sung.²

¹ In churches in which the Gregorian music has not been introduced, the celebrant may sit down as soon as he has recited the *Kyrie*. But no one should sit down during the singing of the Introit.

² Our sanctuary-boys, unless specially instructed on this point, are hardly capable of finding the prayers in the Missal. They may be satisfied with

At the beginning of the first prayer, or at the beginning of the last, if more than one be sung, he salutes the celebrant; goes to the side-table; takes with both hands the Missal, the open part to his right; and presents it to the subdeacon, bowing both before and after. He then passes to the left of the subdeacon; bows with him to the cross at the words, *Jesum Christum*, if they occur; proceeds to the middle at the words *in unitate*; makes there a genuflection on the floor, and the usual salutations



(Plate VI.)

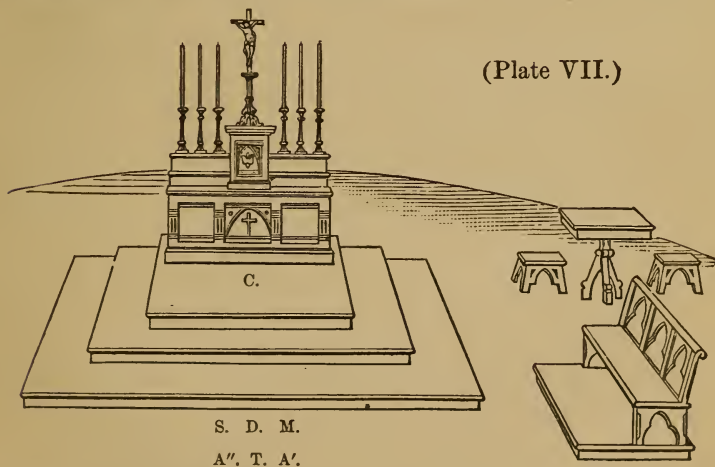
to the Rev. clergy on the Gospel side, then to those on the Epistle side; and, returning to his former position behind the celebrant, helps the subdeacon to hold the book during the singing of the Epistle. At the end of the Epistle, the master of ceremonies makes with the subdeacon a genuflection in the middle; accompanies him to the Epistle side; and stands behind him on the lowest step a little to his right, while he kneels on the edge of the platform for the priest's blessing. If the celebrant sits down at the bench after the Epistle, the master of ceremonies, on receiving the Missal from the subdeacon, places it on the side-table till the beginning of the Gospel read by the celebrant. Otherwise, he holds the Missal with both hands till

standing near the book, and turning the leaves, if directed by the priest to render this assistance.

the first words of the Gospel are recited, and then presents it to the deacon, bowing both before and after; and remains standing at his usual place (Plate II.), till incense is to be blessed before the Gospel. On Palm Sunday, the master of ceremonies makes with the subdeacon a genuflection at the words of the Epistle: *ut in nomine Jesu*, etc.; he likewise kneels after the Epistle on Ash-Wednesday, while the Choir sing the Tract, *Adjuva nos, Deus*, and again on Pentecost during the singing of the *Ps. Veni Sancte Spiritus*. If the celebrant is seated at the bench during the singing of any word or words which require the head to be uncovered, the master of ceremonies directs him and his assistants to take off their caps. He will also see that they return to the altar in sufficient time to make all necessary preparations for the singing of the Gospel, before the Gradual, Tract, or Sequentia is concluded.

VII. Before the Gospel.

THURIFER.—The thurifer goes to the sacristy to prepare the censer, either at the end of the *Gloria*, or of the Collects, or of the Epistle, according to the length of time required for this preparation. He returns to the sanctuary, when the celebrant



begins the Gospel; and stands at the right of the master of ceremonies, as already explained. (Plate III.) At the end of

the Gospel read by the celebrant, he ascends to the platform to have incense put in the censer and blessed ; descends to the side-table, on which he places the incense-boat, unless the master of ceremonies perform this duty ; and takes a position behind the deacon, between the acolytes. (Plate VII.)¹

ACOLYTES.—When the celebrant blesses the incense before the Gospel, the acolytes take their candlesticks and proceed to the middle of the sanctuary. (Plate VII.)¹ During the Gospel on Palm Sunday, the acolytes, instead of lighted candles, hold each a palm in their hands.

MASTER OF CEREMONIES.—The master of ceremonies, after giving the Missal to the deacon, stands on the Epistle side, at the left of the thurifer, from whom he receives the incense-boat ; and, at the end of the Gospel read by the celebrant, goes up to the platform, to have the incense blessed, as before the Introit. (Plate III.) He may then either return the incense-boat to the thurifer, or himself place it on the side-table ; after which he takes his place at the right of the deacon. (Plate VII.)¹

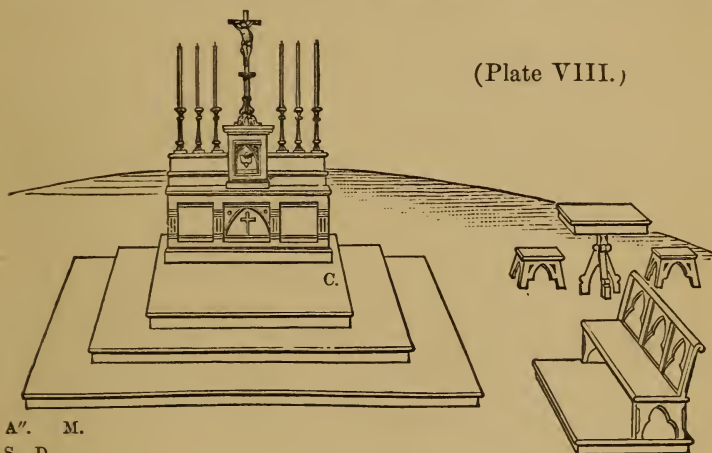
VIII. During the Gospel.

THURIFER.—When the master of ceremonies gives a signal to proceed to the place where the Gospel is to be sung, the thurifer makes the usual genuflection ; salutes first the Rev. clergy on the Epistle side, then those on the Gospel side ;² and walks after the master of ceremonies to the place which he is to occupy during the Gospel. If necessary, he steps to one side, to allow the acolytes to reach the positions assigned them ; and then stands, facing the book, a little in the rear and to the left of the deacon, as shown in Plate VIII. At the words *Sequentia Sancti Evangelii*, he gives the censer to the master of ceremonies, and on receiving it again, raises the cover, and gently swings the

¹ If the method of arranging the several ministers before the Gospel marked in Plate VII. is not found convenient, two other methods are given on page 19.

² If the reader consult No. 6., page 16., he will understand why, before the Epistle, the bows are made by the subdeacon and master of ceremonies to those on the Gospel side and then to those on the Epistle side ; and why the contrary rule is observed before the Gospel.

censer to and fro, in order to keep the coals alive. He should, however, take care not to incommode the deacon by the smoke of the incense. At the end of the Gospel, he places the top of the chains of the censer in the left hand of the deacon, and the lower part near the cover in his right; salutes with him the celebrant, both before and after the latter is incensed; makes a genuflection in the middle of the sanctuary; and retires to the



A". M.

S. D.

A'. T.

sacristy, where he leaves the censer. In case no sermon is preached nor *Credo* sung, the thurifer may remain in the sanctuary, on the Epistle side, till the incense is to be blessed at the Offertory. During the sermon and *Credo*, he occupies his usual place in the sanctuary.

ACOLYTES.—The acolytes, before going to the place where the Gospel is to be sung, make the usual genuflection; salute first the Rev. clergy on the Epistle side, then those on the Gospel side,¹ and follow the thurifer till they reach the positions marked in Plate VIII., where with the subdeacon between them, they stand during the singing of the Gospel, with their faces turned towards the Epistle side. They never make a genuflection during the Gospel. When the subdeacon carries the book to the cele-

¹ See Note 2., preceding page.

brant at the end of the Gospel, the acolytes go with the master of ceremonies to the middle of the sanctuary; make the usual genuflection; and, without saluting the Rev. clergy, or sanctuary-boys, retire to the side-table, on which they place their candlesticks.

During the sermon, the acolytes sit down. They stand during the *Credo*, which is recited by the celebrant, except at *Et incarnatus est*, when they make a genuflection; they bow at the words *simul adoratur*, and make the sign of the cross at *Et vitam venturi sæculi*. They lift the vestments of the deacon and subdeacon over the back of the bench, when the latter sits down at the beginning of the *Credo*, and again when the deacon returns from the altar to the bench at the end of the *Crucifixus*. The acolytes sit during the *Credo* while the deacon is seated, and stand while the latter carries the burse to the altar, after the *Et incarnatus*. During the *Et incarnatus* they kneel.

MASTER OF CEREMONIES.—When the deacon descends to the floor, before singing the Gospel, the master of ceremonies makes with the other ministers a genuflection; and, with them, salutes, first, the Rev. clergy on the Epistle side, then those on the Gospel side.¹ He precedes all the others to the place where the Gospel is to be sung, and occupies the position marked in Plate VIII.

At the words *Sequentia Sancti Evangelii* of the Gospel, he receives from the thurifer the censer, which he presents to the deacon, returning the same after the book has been incensed. When the deacon, during the Gospel, inclines his head at the word *Jesus*, or makes a genuflection towards the book, the master of ceremonies does the same, but turned towards the altar. This serves as a signal for the celebrant to make a similar bow or genuflection. At the end of the Gospel, the master of ceremonies accompanies the acolytes to the middle of the sanctuary, and makes with them a genuflection. He then receives from the subdeacon² the Missal, and places it on the side-table.

During the sermon, he may occupy any convenient seat in

¹ See Note 2., page 138.

² The subdeacon is, at this moment, standing at the foot of the front steps, Epistle side, on a line with the celebrant, and facing the deacon. The master of ceremonies receives the Missal, when on his way to the side-table.

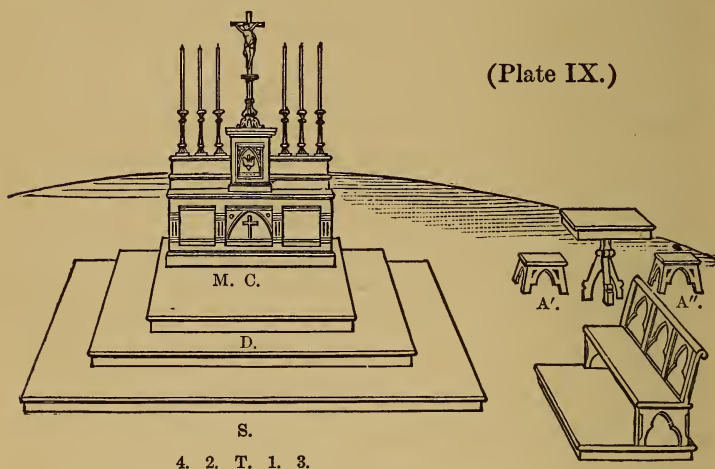
the sanctuary. At the end of the sermon, he invites the celebrant and the ministers to return to the altar; directs the deacon and subdeacon to bow at the word *Deum* of the *Credo*, and to ascend to the platform; makes with them a genuflection at the words *Et incarnatus est*, a bow at *simul adoratur*, a sign of the cross at *Et vitam venturi sæculi*; and, when they retire to the bench, observes the same ceremonies as at the *Kyrie* and *Gloria*. (See page 135.) He, moreover, by a bow, directs the celebrant, deacon, and subdeacon to take off their caps, when the choir sing *Et incarnatus est*, (during these words he himself kneels). At *Crucifixus*, he invites the deacon to the side-table to carry the burse to the altar; finally, he directs the celebrant and his assistants to take off their caps, at the words *simul adoratur*, and again at the end of the *Credo*, before returning to the altar.

IX. Beginning of the Preface.

THURIFER.—The thurifer, at the end of the *Credo*, goes to the sacristy to prepare fire in the censer; returns to the sanctuary at the beginning of the Offertory; and remains at the Epistle side, till the subdeacon descends to the foot of the altar. Then, together with the master of ceremonies, he ascends to the platform to have incense blessed, observing the same ceremonies as those already prescribed. (Plate III.) He remains at the left of the deacon, while the latter incenses the celebrant, Rev. clergy, and subdeacon; passes to the right of the deacon, immediately after the subdeacon has been incensed; and, receiving the censer, incenses the deacon with two double swings,—the master of ceremonies, each of the acolytes with one swing,—and, finally, the people, in the manner prescribed on page 41. This done, he waits in the middle of the sanctuary (Plate IX.), till he is joined by four torch-bearers; makes with them the usual genuflection and bows; and precedes them to the sacristy.

TORCH-BEARERS.—When the thurifer is engaged in incensing the people, four sanctuary-boys appointed to carry torches at the Elevation, proceed to the middle of the sanctuary (Plate IX.), where, arranging themselves in a single line, in equal numbers and distances at each side of the thurifer, they make with him the usual genuflection and bows, and follow him to the sacristy.

ACOLYTES.—At the beginning of the Offertory, the second acolyte folds the veil of the chalice handed to him by the subdeacon. The first follows the subdeacon to the altar, and sets on it the plate containing the cruets filled with wine and water, which he afterwards replaces on the side-table. After the celebrant has been incensed by the deacon, the first acolyte holding the finger-towel, the second, the water-cruet and basin, proceed together to the highest step for the washing of the fingers of the celebrant, bowing both before and after. They mutually salute each other before being incensed by the thurifer. If there



are no other sanctuary-boys to carry torches at the Elevation, the two acolytes accompany the thurifer to the sacristy, as soon as he has finished incensing the people. (See preceding paragraph.)

During the Preface, they remain near the side-table (Plate IX.), unless employed as torch-bearers. The first acolyte rings the bell thrice at the *Sanctus*.

MASTER OF CEREMONIES.—At the word *Oremus* of the Offertory, the master of ceremonies, by a bow, directs the deacon to go to the right of the celebrant, and the subdeacon to proceed to the side-table. He then places on the shoulders of the subdeacon the humeral veil, and, if necessary, raises that part of

the veil which hangs at his left, as he ascends the steps. When the subdeacon descends to the foot of the altar, the master of ceremonies, with the thurifer at his right, goes up to the platform to have incense blessed in the usual manner. He then descends to the floor, and places the incense-boat on the side-table, unless he has already returned it to the thurifer. After a genuflection in the middle of the sanctuary, he removes the book and stand from the Gospel side of the altar, replacing them, after that side of the altar has been incensed by the celebrant. He remains at the left of the celebrant, near the book during the *Secreta* and the Preface (Plate IX.), turning with his left hand the leaves of the Missal when necessary.

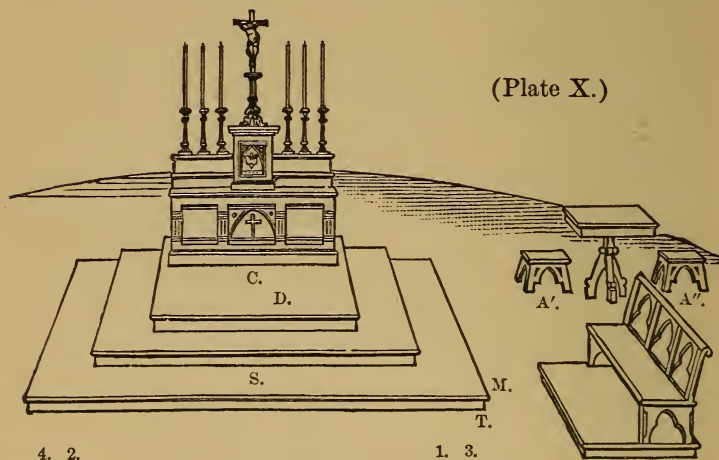
X. During the Elevation.

THURIFER.—The thurifer, at the end of the Preface, bows to the cross of the sacristy; enters the sanctuary at the head of the torch-bearers; makes with them the usual bows to the Rev. clergy and the sanctuary-boys, and the usual genuflection in the middle of the sanctuary; then, retiring to the Epistle corner of the steps (Plate X.), he holds the censer open while the master of ceremonies puts in the incense. This done, he kneels; and, when the celebrant elevates the Sacred Host and Chalice, incenses each with three double swings of the censer. The Elevation over, the thurifer joins the four torch-bearers; and, after making a genuflection (the bows are omitted), returns to the sacristy. Should the torch-bearers remain till the communion, the thurifer, after the Elevation, retires alone to the sacristy. From this to the end of Mass, he may occupy his usual place in the sanctuary. If the acolytes are engaged in holding torches at the time of the communion, the thurifer replaces them,—removing the veil from the shoulders of the subdeacon at *dimitte nobis* of the *Pater Noster*; ringing the little bell at *Domine, non sum dignus*; and, with the master of ceremonies, holding the communion cloth during the communion of the clergy. He likewise presents the cruets at the last ablution, and removes the veil of the chalice to the Gospel side, but only in case the acolytes are absent at that moment.

TORCH-BEARERS.—At the end of the Preface, the torch-bearers

bow to the cross of the sacristy, and follow the thurifer to the sanctuary, observing the directions already given in No. 5., page 40. At Masses for the Dead, or when communion is to be distributed, or the Blessed Sacrament is to be exposed, the torchbearers remain kneeling before the altar till after communion, and then retire to the sacristy. But if the Blessed Sacrament is already exposed, they return to the sacristy after the Elevation. During the Elevation, they make a profound bow. (Plate X.)

ACOLYTES.—The acolytes kneel as soon as the *Sanctus* has been recited. (Plate X.) The first rings the little bell when the celebrant holds his hands extended over the chalice,¹ and again thrice at each Elevation. Both rise after the Elevation, and remain



standing till the end of Mass. Should they be engaged carrying torches, the master of ceremonies will ring the little bell, and perform with the thurifer the ceremonies commonly allotted to the acolytes.

MASTER OF CEREMONIES.—At the last words of the Preface, the master of ceremonies bows to the deacon and subdeacon to ascend to the platform. He himself descends to the floor;

¹ See Note 1., page 86.

makes a genuflection in the middle, and goes to the Epistle side. He gives a signal to the torch-bearers to make a genuflection on their arrival; puts incense in the censer held open before him by the thurifer; then kneels till after the Elevation. (Plate X.) After the Elevation, he stands at the Epistle side; directs the torch-bearers to withdraw to the sacristy, unless they are to remain till after communion (see second paragraph above); strikes his breast at *Nobis quoque peccatoribus*; and, having made a genuflection in the middle of the sanctuary, stands at the left of the subdeacon, who is at the foot of the steps, till the deacon passes to the right of the celebrant.

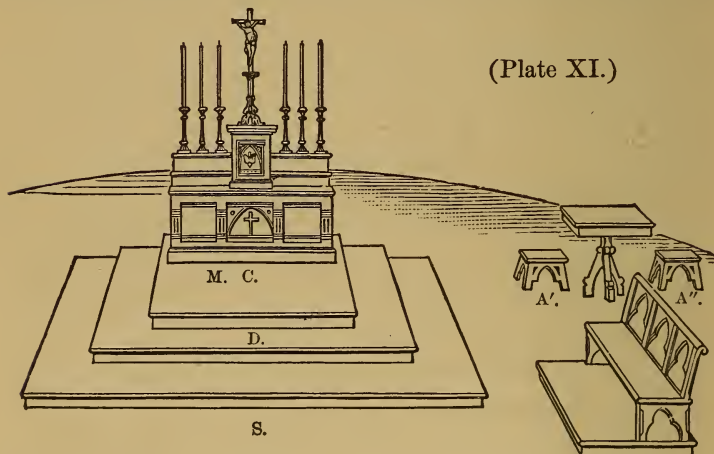
XI. During the Pater Noster.

ACOLYTES.—During the *Pater Noster*, the acolytes remain at the side-table (Plate XI.); but, at the words *dimitte nobis*, the first acolyte, ascending to the highest step, removes from the shoulders of the subdeacon the humeral veil, which he places on the side-table, or carries to the sacristy, having first made a genuflection with the subdeacon. Both acolytes strike their breasts at *Agnus Dei*. The first acolyte receives the *Pax* from the master of ceremonies, and gives it to the second acolyte.¹ As soon as the subdeacon has removed the pall from the chalice after *Domine, non sum dignus*, the first acolyte takes from the side-table the plate containing the cruets, which, after the usual genuflection, he places on the altar. While the subdeacon pours wine and water into the chalice, the first acolyte stands on the floor; then, ascending to the highest step, he removes the plate and cruets to the side-table. The second acolyte meantime removes the veil of the chalice to the Gospel side of the altar, but not till after the celebrant has received the Precious Blood. In carrying the veil, he may hold it folded in his hands, or, by each extremity, keeping the lining turned towards himself. Having ascended to the platform, by way of the side steps, he leaves the

¹ The one who gives the *Pax*, bows to the one who receives it only after having given it; while he who receives the *Pax*, bows both before and after. In receiving the *Pax*, the hands are held under the elbows of the one who gives it; while the one who gives the *Pax*, places his hands on the shoulders of the receiver.

veil folded on the table of the altar,¹ and returns, with his hands joined before his breast, to the side-table.

MASTER OF CEREMONIES.—When the deacon before *Pater Noster* passes to the right of the celebrant, the master of ceremonies ascends to the platform near the Missal (Plate XI.); makes a genuflection, whenever the celebrant does so; bows to the deacon to descend below the platform at the words *Pater Noster*; and, with his left hand, turns, when necessary, the leaves of the Missal. At *dimitte nobis*, he bows to the deacon and subdeacon to go to the right of the celebrant. At *Pax Domini*, he first bows to the subdeacon to ascend to the left of the celebrant; then makes a genuflection on the platform, when the subdeacon does so on the lowest step; and, descending to the



floor, on the Gospel side, stands there till the subdeacon has received the *Pax*. The master of ceremonies accompanies the subdeacon, while the latter gives the *Pax* to the Rev. clergy; then returns to the middle of the sanctuary; makes a genuflection at the foot of the steps; receives the *Pax* from the subdeacon, bowing both before and after; and, having given the

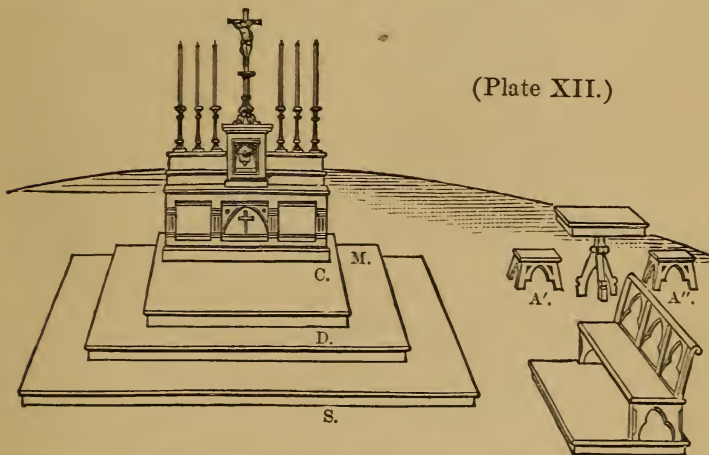
¹ The veil is carried to the Gospel side, at Solemn High Mass, because the subdeacon stands on that side of the altar while purifying and arranging the chalice. At Low Mass and High Mass it is much more convenient for the celebrant, as well as for the server, that the veil remain on the Epistle side.

Pax to the first acolyte, remains at his usual place on the Epistle side. If there is communion of the Rev. clergy, and the acolytes are engaged as torch-bearers, the master of ceremonies together with the thurifer holds the communion cloth.

XII. Postcommunion.

ACOLYTES.—The acolytes remain at their usual places at the side-table (Plate XII.), till the blessing of the celebrant, when they kneel, incline their heads, and make the sign of the cross.

MASTER OF CEREMONIES.—When the celebrant goes to the book, Epistle side, the master of ceremonies ascends to the highest step, and points out the Communion which is to be read. After *Dominus Vobiscum*, he points out the Postcommunion or Postcommunions, if more than one are sung (Plate XII.); then,

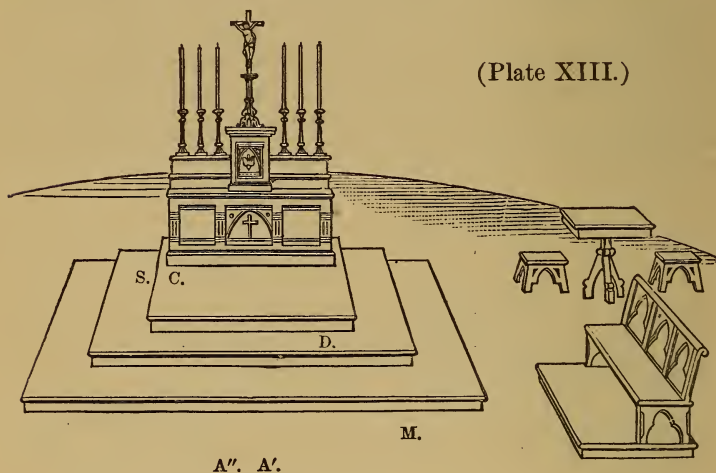


ascending to the platform, he closes the Missal unless it is to be used for the last Gospel. In this case, he leaves the Missal open, and the subdeacon carries it to the Gospel side, while the choir answer *Deo Gratias*, after the *Ite Missa est*. During the blessing of the celebrant, the master of ceremonies kneels, inclines his head, and makes the sign of the cross.

XIII. Last Gospel.

ACOLYTES.—Having made the sign of the cross on their forehead, lips, and breast at the beginning of the last Gospel, the

acolytes take their candlesticks and proceed to the middle of the sanctuary (Plate XIII.), where they remain till the end of the Gospel, without making any genuflection, unless at the words *Et Verbum caro factum est*. When the celebrant descends to the floor at the end of the Gospel, the acolytes make with him a genuflection and precede the sanctuary-boys and Rev. clergy to the sacristy. But, if the latter are to remain in the sanctuary, the acolytes, after the genuflection before the altar, make the



(Plate XIII.)

usual salutations and then precede the subdeacon, deacon, and celebrant to the sacristy. There they bow to the cross; put aside their candlesticks; assist the deacon and subdeacon to remove their sacred vestments; and then extinguish the candles on the altar, and the two in the sacristy.

MASTER OF CEREMONIES.—At the beginning of the last Gospel, the master of ceremonies makes the customary signs of the cross on his forehead, lips, and breast; then takes the three caps from the bench; and stands at the foot of the steps (Plate XIII.), till the end of the Gospel. When, at the end of the Gospel, the celebrant descends to the floor, the master of ceremonies makes with him a genuflection; presents the cap of the celebrant to the deacon, and to the deacon and subdeacon their caps; and precedes them to the sacristy. There he bows to the cross, and

assists the celebrant to remove the sacred vestments. Should the Rev. clergy remain in the sanctuary after Mass, the master of ceremonies after a genuflection before the altar makes the usual salutations, and retires to the sacristy.

QUESTIONS ON CHAPTER XI.

What preparations are to be made before Solemn High Mass—in the sacristy?—in the sanctuary? Why are the ceremonies of the several ministers treated of in distinct paragraphs? What are the functions of the thurifer, acolytes, and master of ceremonies—before leaving the sacristy?—in entering the sanctuary?—at the beginning of Mass?—during the blessing of the incense before the Introit?—at the *Kyrie* and *Gloria*?—during the Collect and Epistle?—before the Gospel?—during the Gospel?—from the *Credo* to the Preface?—from the *Sanctus* to the *Pater Noster*?—from the *Pater Noster* to the communion?—from the communion till the end of Mass? What ceremonies are to be performed by the torch-bearers?

CHAPTER XII.

SOLEMN HIGH MASS BEFORE THE BLESSED SACRAMENT EXPOSED.

ARTICLE I.

THINGS TO BE PREPARED.

I. In the Sacristy.

On the table of the sacristy should be arranged all the vestments of the celebrant, deacon, and subdeacon, as prescribed in Article I. of the preceding chapter, page 128.

II. In the Sanctuary.

On the altar, should be prepared—a throne with canopy for the exposition of the Blessed Sacrament, and a corporal open and extended on the base of this throne; another corporal within a burse, the burse, placed on the altar as at Mass; twelve, twenty, or more lighted candles; and the key of the tabernacle.

On the altar of the Blessed Sacrament, in case this altar is not the same as that of the Exposition—two lighted candles, a corporal within a burse, and the key of the tabernacle; near by,

the *ombrellino*, or small canopy, which is to be borne over the Blessed Sacrament, when carried to the Altar of Exposition.

If Benediction is given after Mass, the humeral veil should be replaced on the side-table, after it has been removed from the shoulders of the subdeacon at *Pater Noster*. The book or card with the usual prayers, is likewise placed on the side-table.

ARTICLE II.

CEREMONIES SPECIAL TO SOLEMN HIGH MASS BEFORE THE BLESSED SACRAMENT EXPOSED.¹

For the manner of exposing the Blessed Sacrament and of entering the sanctuary, consult Chapter IX., Art. II., from page 116 to page 120.²

The ceremonies to be observed by the thurifer, torch-bearers, acolytes, and master of ceremonies are exactly the same as those prescribed in Chapter XI., Art. II., page 131, with the following exceptions:—

In entering and leaving the sanctuary while the Blessed Sacrament is exposed, a double genuflection is made; but, in passing from one side of the altar or sanctuary to the other, a simple genuflection is sufficient.

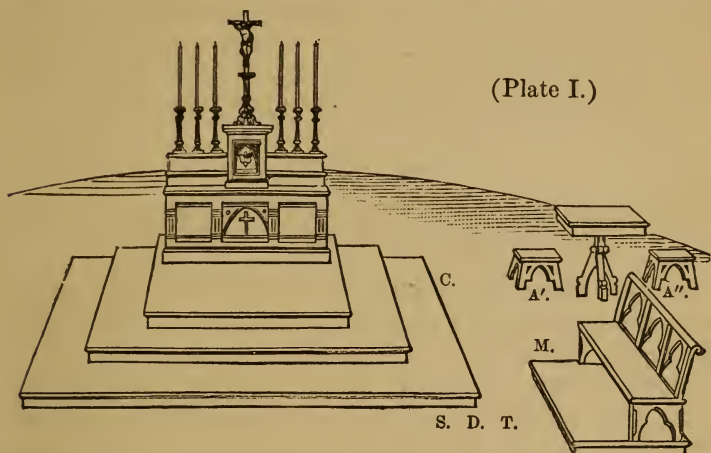
The salutations usually made by, or to, the Rev. clergy and sanctuary-boys, are omitted, except during the incensing at the Offertory, when each one who is incensed, bows both before and after. Besides these exceptions which apply to all, there are some which regard each individual minister.

THURIFER.—The thurifer makes with the master of ceremonies a genuflection, before going up to the platform to have incense blessed, and again, when about to leave the platform to descend to the floor. During the incensing of the celebrant before the Introit, the thurifer stands at the right of the deacon (Plate I.)

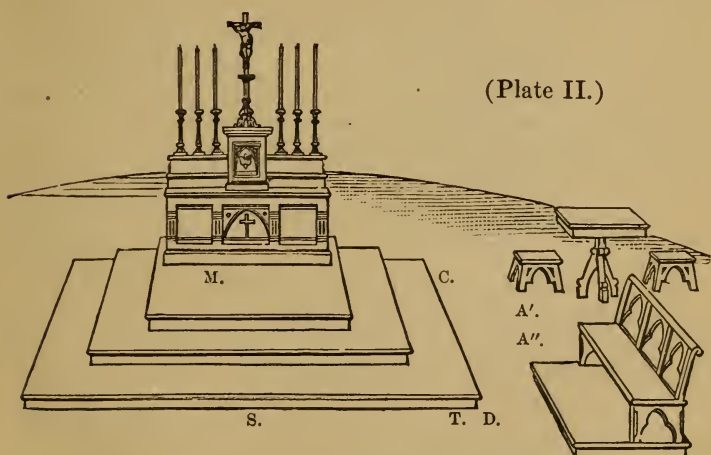
¹ Abbreviations used in the plates of this Article.—C. Celebrant; D. Deacon; S. Subdeacon; M. Master of Ceremonies; A'. First Acolyte; A''. Second Acolyte; T. Thurifer; 1. 2. 3. 4. Torch-Bearers.

² It should be remarked, however, that the deacon and subdeacon of the Mass replace the assistant acolytes spoken of in the pages to which reference has just been made.

and with him faces the celebrant, who stands either on one of the side steps or on the floor. When the celebrant is incensed



at the Offertory, the thurifer stands at the left of the deacon. (Plate II.) If Benediction is to be given at the end of Mass,

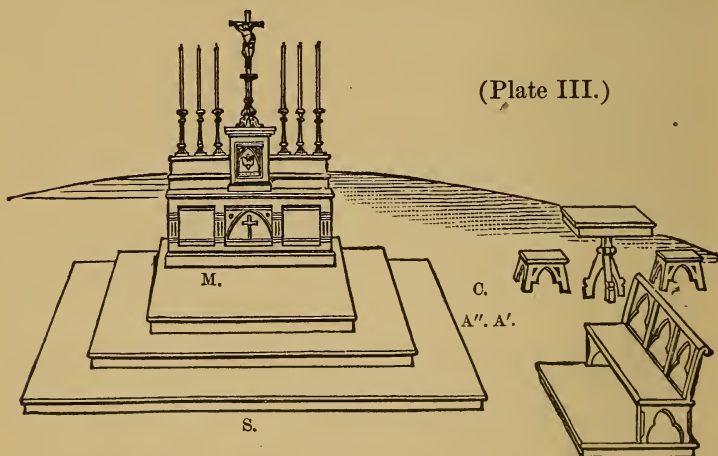


the thurifer, after communion, repairs to the sacristy to prepare fire in the censer. During the last Gospel, he bows with the torch-bearers to the cross of the sacristy, and precedes them to

the sanctuary. He makes with them a double genuflection in the middle, and stands at his usual place till the end of Mass. For the ceremonies of the thurifer during Benediction, see Chapter IX., page 116.

TORCH-BEARERS.—When Benediction is given at the end of Mass before the Blessed Sacrament exposed, the sanctuary-boys appointed to carry torches, proceed to the middle of the sanctuary after communion; make with the thurifer a double genuflection, and repair to the sacristy. During the last Gospel, they bow to the cross of the sacristy, and follow the thurifer to the sanctuary. They make with him a double genuflection, and stand at their usual places till the end of the Gospel. They kneel during Benediction, as marked in Plate III., page 119. At the end of Benediction, they retire to the sacristy, as directed on page 122.

ACOLYTES.—The acolytes in making a double genuflection, may place their candles on the floor; then kneel; hold their candlesticks near the middle, the first with his right hand and the second with his left; and, after the usual profound inclination of



the head, rise and proceed on their way. At the *Lavabo*, they stand, not on the highest step, but on the floor (Plate III.), for the washing of the fingers of the celebrant. They do not ring the little bell, which it would therefore be well to remove

from the side-table. When Benediction is given at the end of Mass, the acolytes remain near the side-table till the end of Benediction. They then proceed to the middle behind the torch-bearers, make a genuflection with the other ministers, and follow the torch-bearers to the sacristy.

MASTER OF CEREMONIES.—The master of ceremonies, at the beginning of Mass, removes the caps of the celebrant, deacon, and subdeacon to any convenient place; (not to the side-table, nor to the bench;) and returns them only at the end of Mass, when about to retire to the sacristy. Before ascending to the platform to have incense blessed, and when about to leave the platform after incense has been blessed, he makes with the thurifer a genuflection. He will observe the same ceremony, every time he has occasion to ascend to the platform or to quit it, during Mass. When Benediction is given at the end of Mass, the master of ceremonies carries to the bench the maniples which the celebrant, deacon, and subdeacon, take off after the last Gospel at the foot of the steps. During Benediction, the master of ceremonies observes the directions already given on page 121.

QUESTIONS ON CHAPTER XII.

What preparations are to be made before Solemn High Mass in Presence of the Blessed Sacrament Exposed—in the sacristy?—in the sanctuary? What are the ceremonies special to this Mass? What have you to say of the duties of the thurifer, torch-bearers, acolytes, and master of ceremonies? What, if Benediction is given at the end of Mass?

CHAPTER XIII.

SOLEMN HIGH MASS IN PRESENCE OF THE BISHOP.

ARTICLE

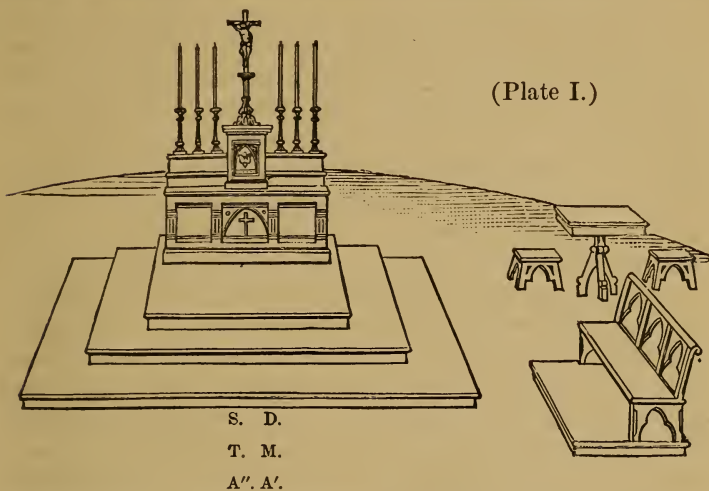
WHEN THE BISHOP IS VESTED IN COPE.

THE duties of the thurifer, acolytes, and master of ceremonies at Solemn High Mass in presence of the Bishop vested in cope, are the same as those already prescribed in Chapter XI., Art. II., page 128, with the following exceptions:

THURIFER.—The thurifer enters the sanctuary at the end of the *Confiteor*, and, after the usual genuflection and bows, proceeds to the throne, where he kneels while incense is put in the censer and blessed by the Bishop. The assistant priest presents the incense-boat. The thurifer then rises; makes the proper reverence to the Bishop and to the altar; places the incense-boat on the side-table; ascends to the platform with the censer which he presents to the deacon; and, descending to the floor, stands as shown in Plate IV., page 133. After the celebrant has been incensed, the thurifer receives the censer from the deacon, and carries it to the assistant priest, at whose right he stands while the Bishop is incensed. The thurifer then retires to the sacristy where he places the censer. After the Epistle, he renews the fire in the censer; and, entering the sanctuary in the usual manner, remains near the throne till the deacon has kissed the ring of the Bishop before the Gospel. Incense is then put in the censer and blessed by the Bishop, as explained above. The thurifer, after the proper salutation returns to the middle of the sanctuary and stands behind the subdeacon. (Plate I.) At a signal from the master of ceremonies, he makes a genuflection to the altar, the usual salutations, first to the Rev. clergy on the Epistle side, then to those on the Gospel side; follows the deacon and subdeacon to the throne; and kneels while the Bishop blesses the deacon. (Plate II.) On rising, he proceeds to the place where the Gospel is to be sung. The thurifer, after the Gospel, presents the censer to the assistant priest, remaining at his right while the Bishop is incensed. He then retires to the sacristy. At the Offertory, the incense is again blessed by the Bishop, and carried by the thurifer to the deacon at the altar, as before the Introit. The Bishop is incensed after the celebrant, the deacon being accompanied to the throne by the thurifer. The thurifer stands at the left of the assistant priest while the latter incenses the Bishop, and then accompanies the deacon during the incensing of the Rev. clergy.

ACOLYTES.—The acolytes proceed with their candlesticks to the middle of the sanctuary, while the deacon recites the *Mundacor meum*, and stand as marked in Plate I. At a signal from the master of ceremonies, they make with the other ministers a genuflection to the altar, and the usual bows, first to the Rev.

clergy on the Epistle side, then to those on the Gospel side; and follow the deacon, subdeacon, master of ceremonies, and thurifer



to the throne. While the deacon kneels before the Bishop to receive the blessing, the acolytes also kneel. (Plate II.) On rising, they make the proper salutation to the Bishop, and proceed to the place where the Gospel is to be sung, taking care to

(Plate II.)

ALTAR.

THRONE.	D.	M.	A". A'.
	S.	T.	

turn their backs neither to the altar nor to the Bishop. After the Gospel has been sung, the acolytes, followed by the deacon, go to the middle of the sanctuary; make a genuflection; and retire to the side-table, on which they place their candlesticks. The subdeacon, during the Offertory, presents to the Bishop the water to be blessed.

MASTER OF CEREMONIES.—The master of ceremonies does not assist at the blessing of the incense by the Bishop at the throne; but he removes as usual the Missal and stand, while the cele-

brant incenses the altar before the Introit and during the Offertory. After giving the Missal to the deacon before the Gospel, the master of ceremonies stands as shown in Plate I. When the deacon after reciting *Munda cor meum* descends to the foot of the steps, the master of ceremonies gives a signal for all the ministers to make a genuflection to the altar; bows with them, first to the Rev. clergy on the Epistle side, then to those on the Gospel side; and, together with the thurifer, follows the deacon and subdeacon to the throne. He kneels while the deacon asks the blessing; rises, salutes the Bishop, and proceeds to the place where the Gospel is to be sung. The master of ceremonies, at the end of the Gospel, accompanies the subdeacon to the throne; receives the Missal after it has been presented to the Bishop to be kissed; makes the proper reverence to the Bishop and to the altar; and places the Missal on the side-table. After the *Agnus Dei*, the master of ceremonies goes to the left of the subdeacon at the foot of the steps; makes with him a genuflection; and, proceeding to the foot of the throne, remains there, till he receives the *Pax* from the assistant priest. The assistant priest receives it from the celebrant at the altar, gives it to the Bishop at the throne and then to the subdeacon. The master of ceremonies accompanies the subdeacon while the latter carries the *Pax* to the Rev. clergy in the sanctuary.

ARTICLE II.

WHEN THE BISHOP IS VESTED IN CAPPAS.

The duties of the thurifer, acolytes, and master of ceremonies are the same as those marked in the preceding Article, excepting that the Bishop is incensed only once during Mass, namely, at the Offertory. At the end of the Gospel, the Bishop kisses the book presented by the subdeacon, but it is the celebrant who is incensed.

QUESTIONS ON CHAPTER XIII.

What are the duties of the thurifer, acolytes, and master of ceremonies at Solemn High Mass in presence of the Bishop—when vested in cope?—when vested in cappa?

CHAPTER XIV.

CEREMONIES SPECIAL TO SOLEMN HIGH MASS FOR
THE DEAD.

THE ceremonies of Solemn High Mass for the Dead, are the same as those already given, Chapter XI., Art. II., page 128, with the following exceptions :

The psalm *Judica me, Deus*, the sign of the cross at the beginning of the Introit, the *Gloria*, the *Credo*, the striking of the breast at *Agnus Dei*, the last blessing, and the usual kisses are omitted. Incense is used only at the Offertory, and during the Elevation. Immediately after the Epistle, the subdeacon, without asking the priest's blessing, returns the Missal to the master of ceremonies, who places it on the side-table. The celebrant, deacon, and subdeacon, then sit at the bench. The master of ceremonies, having directed the celebrant and his assistants to return to the altar towards the end of the *Dies iræ*, presents the Missal to the deacon, not omitting the usual bows. The acolytes do not carry lighted candles at the Gospel, but keep their hands joined before their breasts. The humeral veil is not used by the subdeacon at the Offertory.

During the singing of the *Dies iræ*, thethurifer prepares fire in the censer, but does not enter the sanctuary till the Offertory. Incense is blessed in the usual manner, but the celebrant alone is incensed by the deacon. Thethurifer, with the torch-bearers, then retires to the sacristy. After the celebrant has been incensed at the Offertory, the first acolyte presents to the deacon the towel, the second presents the basin and water-cruet to the subdeacon, and afterwards replace them on the side-table. At the end of the Preface, thethurifer and torch-bearers proceed to the sanctuary, in the usual manner ; but it is the subdeacon that incenses the Blessed Sacrament during the Elevation. The incense is put in the censer, not by the subdeacon, but by the master of ceremonies. For the distribution of candles during Mass, see Chapter II., Art. IV., page 30.

QUESTIONS ON CHAPTER XIV.

What prayers, ceremonies, etc., are to be omitted at Solemn High Mass for the Dead? What are the special functions of the thurifer, acolytes, torchbearers, and master of ceremonies, at this Mass?

CHAPTER XV.

ABSOLUTION FOR THE DEAD AFTER SOLEMN HIGH MASS.

ARTICLE I

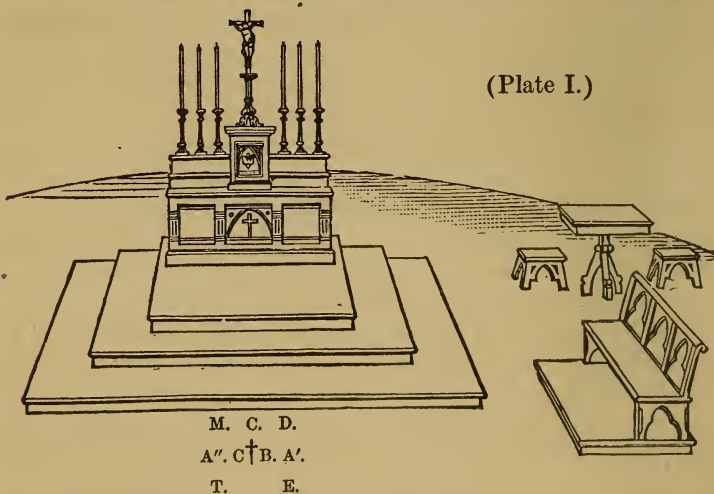
WHEN THE BODY IS PRESENT.

THE preparations to be made for the Absolution for the Dead, have been already given, Chapter VII., Art. I., page 95.

The following are the ceremonies to be observed during the Absolution for the Dead after Solemn High Mass, when the body is present.

I. Before the Ceremony of Absolution.

At the end of the last Gospel, the celebrant, deacon, and sub-deacon, having made a genuflection on the platform of the altar,



go directly to the bench, and take off their maniples. The celebrant removes also the chasuble, and puts on a black cope, which

is carried to the bench by the master of ceremonies or by a sanctuary-boy appointed for the purpose. The sermon is then preached; after which the subdeacon goes to the side-table; and, having received the processional-cross, proceeds to the middle of the sanctuary with the acolytes, who carry their candlesticks. (Plate I.) At the end of Mass, or, if a sermon is preached, at the end of the sermon, two sanctuary-boys, namely, the thurifer of the Mass and the exorcist appointed to carry the holy-water vessel, bow to the cross of the sacristy, and enter the sanctuary together. The exorcist, carrying the holy-water vessel, walks at the right of the thurifer, who carries the censer and incense-boat. Both then stand as shown in Plate I.

The master of ceremonies, having assisted the celebrant to remove the chasuble and to put on the black cope, takes from the side-table the Ritual; and, returning to the bench, invites the celebrant and deacon to proceed with him to the foot of the altar. (Plate I.)

II. During the Ceremony of the Absolution.

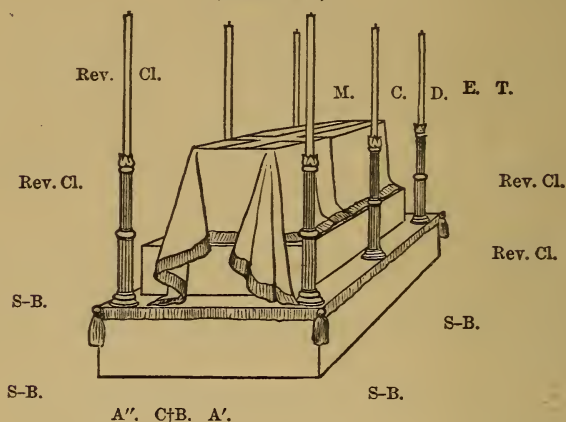
At a signal from the master of ceremonies, all the ministers make a genuflection, and move towards the catafalque, in the following order: 1. The thurifer and exorcist; 2. The subdeacon between the acolytes; 3. The sanctuary-boys and Rev. clergy, two by two, if there is room for them to stand at each side of the catafalque (Plate II.); otherwise, they remain at their usual places in the sanctuary, and stand turned towards the cross which is held by the subdeacon; 4. The master of ceremonies holding the Ritual; 5. The celebrant, with the deacon at his left.¹ On reaching the catafalque, the thurifer and exorcist retire to the left, and stand at the Epistle side, a little in the rear of the celebrant and deacon. (Plate II.)

The subdeacon and acolytes proceed, by the right, to the end of the catafalque farthest from the altar; and, turning, face the

¹ In nearly all our churches, the catafalque is placed in the middle aisle, just outside the sanctuary railing. There can therefore be no procession properly so called. The exorcist and thurifer remain inside the railing, and retire at once to their places on the Epistle side (Plate II.), in order to allow the subdeacon and acolytes to pass through the sanctuary gate to the opposite side of the catafalque.

celebrant who, with the deacon and master of ceremonies, stands between the catafalque and the altar, facing the processional-cross. (Plate II.) The sanctuary-boys and Rev. clergy stand

(Plate II.)



at each side of the catafalque, the former near the cross, the latter near the celebrant, unless they remain in the sanctuary.

The celebrant begins the ceremonies of the Absolution, by reading the prayer *Non intres* from the Ritual held before him by the deacon, who afterwards returns it to the master of ceremonies.

At the repetition of the *Libera*, the deacon and thurifer go before the celebrant to have incense put in the censer and blessed; after which they return, the former to the left of the celebrant, the latter to the left of the exorcist.

After the last *Kyrie* has been chanted by the choir, the celebrant intones *Pater Noster*. The exorcist presents the sprinkler to the deacon, who, in turn, presents it to the celebrant. The celebrant accompanied by the deacon, then passes around the catafalque, and sprinkles the body. The deacon returns the sprinkler to the exorcist, receives the censer from the thurifer, and accompanies the celebrant while he incenses the body. After sprinkling and incensing the body, the celebrant stands facing the cross, and from the Ritual held before him by the deacon

sings the versicles and prayers¹ after the *Libera*. If the body is not to be interred immediately, the celebrant omits the antiphon *In Paradisum*, and says at once *Ego sum* and the canticle *Benedictus*, with the versicles and prayers which follow. He sprinkles the body while he recites the *Pater Noster*. When the prayers are concluded, the celebrant and his assistants return to their places before the altar (Plate I.); and, having made a genuflection, retire to the sacristy, reciting the antiphon *Si iniquitates* and the psalm *De profundis*. If the celebrant is not to accompany the body to the cemetery, he says, either at the door of the church, or at the catafalque itself, the antiphon *In Paradisum* and the prayers which follow. (See page 101.)

We think it well to complete this Article, by adding a few words concerning the Absolution given over the body of a deceased priest. The ceremonies on this occasion are exactly the same as those already mentioned in the preceding paragraphs, except that the coffin is placed with the head towards the altar, and the feet towards the people, and the position of the several ministers reversed; i. e., the celebrant, deacon, master of ceremonies, thurifer, and exorcist, proceed to the end of the catafalque farthest from the altar; and the subdeacon and acolytes having withdrawn to one side to allow the other ministers to pass to their places, stand between the altar and the catafalque, a little towards the Epistle side.

If the celebrant and his assistants accompany the body to the grave, the following is the order of the procession: 1. The members of the various sodalities and confraternities;² 2. A master of ceremonies;³ 3. The thurifer with the exorcist at his right; 4. The

¹ For these versicles and responses, see page 101.

² They may, where it is customary, carry their banners draped in black, and be directed by marshals appointed for the purpose.

³ If there be a numerous attendance of sodalities, sanctuary-boys, and Rev. clergy, the chief care of the several masters of ceremonies who are charged with directing the procession to the grave, will be to give to all their proper place in the line of procession, and to keep that line unbroken throughout. This latter point may be effected by stopping the head of the procession every time a slight break or gap occurs, and by giving a signal to advance only when the line has been reformed.

subdeacon carrying the cross between the two acolytes who carry their candlesticks ; 5. The sanctuary-boys, and Rev. clergy, two by two ; 6. The master of ceremonies of Mass holding the Ritual, unless a special book-bearer has been appointed for this duty ; 7. The celebrant with the deacon at his left ; 8. The pall-bearers carrying the body ; 9. The relatives and friends of the deceased. On reaching the grave, the cross-bearer and acolytes stand at the head ; the celebrant, the deacon, master of ceremonies, thurifer, and exorcist at the foot ; and the relatives and friends near by. The clergy, who are present, will, if convenient, stand between the celebrant and the cross, along each side of the grave, the seniors nearest the celebrant.

In going from the church to the cemetery, the antiphon *In Paradisum* is sung. The grave is then blessed if it is to be blessed,¹ the deacon holding the Ritual before the celebrant, and presenting the sprinkler and censer after incense has been put in the censer and blessed. The celebrant then intones the antiphon *Ego sum*, and the chanters and Rev. clergy sing alternately the *Benedictus*. The antiphon is then repeated, after which the celebrant sings *Kyrie eleison*, the Rev. clergy *Christe eleison*, the celebrant *Kyrie eleison* and *Pater Noster*. The deacon presents the sprinkler, and, on receiving it again, returns it to the exorcist. He then holds the book before the celebrant, who sings the versicles marked on page 101. The thurifer and exorcist go near the subdeacon and acolytes, so as to be ready to return to the sacristy. When the celebrant makes the sign of the cross over the body at the end of the ceremony, the master of ceremonies holds the edge of the cope, as the deacon is occupied in holding the book. After the versicle *Anima ejus*, etc., all return to the church in the order in which they left it, meanwhile reciting in alternate choirs the psalm *De profundis*. On reaching the sacristy, the subdeacon puts to one side the cross ; the ministers take off the sacred vestments ; and the acolytes extinguish the candles on the altar and around the catafalque.

¹ A new vault is always to be blessed, even when built in a cemetery already consecrated ; but a grave, in a cemetery already consecrated, is not to be blessed.

ARTICLE II.

ABSOLUTION AFTER SOLEMN HIGH MASS FOR THE DEAD, WHEN THE BODY IS NOT PRESENT.

At the Absolution for the Dead, when the body is not present, the same ceremonies as those prescribed in the preceding Article, are to be observed, with the exception of the prayer *Non intres*, which is to be omitted. The relative positions of the ministers near the catafalque are not changed, even though the Absolution be given for a deceased priest. It is only when the body of a deceased priest is present, that the celebrant and his assistants stand at the end of the catafalque farthest from the altar, and the cross-bearer and the acolytes between the catafalque and the altar.

QUESTIONS ON CHAPTER XV.

What preparations are to be made for the Absolution for the Dead after Solemn High Mass—when the body is present?—when the body is not present? What special ceremonies are to be observed at the funeral of a priest?

INDEX.

Absolution after Mass for the Dead, postures to be observed by the sanctuary-boys during, 27; candles held during, 30; vesting of the celebrant before, 34; things to be prepared, when the Absolution is given after High Mass, 95; ceremonies during the Absolution given after High Mass, when the body is present, 96; when the body is not present, 101; a less solemn manner of giving the, 102; Absolution given after Solemn High Mass, when the body is present, 158; when the body is not present, 163; Absolution for a deceased priest, 161.

Acolytes, manner of putting on and taking off the surplice, lighting and extinguishing the candles, joining the hands, 15; salutations, 16; genuflections, 17; A' signifies first acolyte, A'' second acolyte, 20; holy-water not to be taken in entering the sanctuary before the *Asperges*, 23; vesting the celebrant before the *Asperges*, before High Mass, before the Absolution for the Dead, 34; presenting the cap, cruets, 36; carrying the candlesticks, 39; ceremonies of, before and during the *Asperges* which precedes High Mass, 71, 72; during High Mass, 76; Communion of, at High Mass, 91; ceremonies of, at High Mass before the Blessed Sacrament exposed, 93; at High Mass for the Dead, 94; during the Absolution for the Dead after High Mass, when the body is present, 96; when the body is not present, 101; during Vespers, 103; during Vespers before the Blessed Sacrament exposed, 113; during Vespers for the Dead, 114; during the *Asperges* which precedes Solemn High Mass, 123; during Solemn High Mass, 128; during Solemn High Mass before the Blessed Sacrament exposed,

150; during Solemn High Mass before the Bishop, when vested in cope, 153; when vested in *cappa*, 156; during Solemn Mass for the Dead, 157; during Absolution for the Dead after Solemn High Mass, when the body is present, 158; when the body is not present, 163; during Absolution for a deceased priest, 161.

A1b, assisting the celebrant to vest in, before Low Mass, 33; raising the, when the celebrant ascends the steps of the altar, 43.

All Souls, Vespers of, 114.

Altar, preparation of the, for Low Mass, 44; meeting a priest going to, or returning from the, 52, n.

Anthem of the Blessed Virgin, when and where sung, 110, n.

Archbishop, cross of, how carried, 38, n.

Asperges, holy-water not to be taken in entering the sanctuary before the, 23; postures to be observed by the sanctuary-boys during the, 25; vesting of the celebrant before the, 34; things to be prepared for the, when given before High Mass, 70; blessing water before the, 71; ceremonies of the acolytes during the, when given before High Mass, 72; things to be prepared for the, when given before Solemn High Mass, 122; ceremonies of the inferior ministers during the, when given before Solemn High Mass, 123.

Bell, the little bell not to be rung during Low Mass celebrated at a side-altar during any of the public offices of the Church, 59, n.; the little bell rung in this country before the Elevation at Mass, 86, n.; at Domine, non sum dignus, 87, n.; not rung while the celebrant

- gives Benediction with the Blessed Sacrament, 121, n.
- Benediction** of the Blessed Sacrament, postures to be observed by the sanctuary-boys during, 28; vesting of the celebrant before, and when Benediction follows Mass or Vespers, 35; things to be prepared for, 116; ceremonies to be observed during, 116; Benediction after Solemn High Mass, 151, 153.
- Bishop**, salutations made to the, 17; incensing the, 41; Low Mass of, 68; Low Mass in presence of, 69; Solemn High Mass in presence of, when vested in cope, 153; when vested in *cappa*, 156.
- Blessed Sacrament**, exterior and interior reverence paid to the, 13; double genuflection made before the, when solemnly exposed, 23; processions of the, 31; incensed with three double swings of the censor, 41; Low Mass in presence of, 67; incensing the altar of the, 111; removing the, from a side-altar to the Altar of Exposition, 117; from the Altar of Exposition to a side-altar, 122; Solemn High Mass before the, 150.
- Book-bearer**, Bk-B. signifies, 20; ceremonies of the, at the Absolution for the Dead after High Mass, 96.
- Bows**. See INCLINATIONS.
- Candles**, lighting and extinguishing the, 15; when to be distributed during High Mass for the Dead, when to be lighted during this Mass and the Absolution which follows, 30.
- Candlesticks**, how carried, 39.
- Cap**, presenting the cap of the celebrant, 36; cap of the celebrant never to be placed on the side-table, 52.
- Catafalque**, where placed, 159, n.
- Celebrant**, vesting of, before Low Mass, before the *Asperges*, before High Mass, before the Absolution for the Dead, before Vespers, before Benediction of the Blessed Sacrament, 33, 35; rules for presenting any object to the, 35; how to incense the, 41; how to raise the alb, hold the cope, support the arms, and raise the chasuble of the, 43.
- Censer**, presenting the, 37; carrying the, 38.
- Censer-bearer**. See THURIFER.
- Ceremonies**, common to all the sanctuary-boys, 14; rehearsal of, 20; special to the sanctuary-boys who assist at the Divine Offices, vested in cassock and surplice, 22; to be observed by the sanctuary-boys at High Mass for the Dead, 30; of the server at Low Mass, 51; during Communion at Low Mass, 65; at Low Mass in presence of the Blessed Sacrament exposed, 67; at Low Mass of the Bishop, 68; at Low Mass in presence of the Bishop, 69; at Low Mass for the Dead, 69; during the *Asperges* given before High Mass, 71, 72; of the acolytes at High Mass, 76; during Communion at High Mass, 91; of High Mass in presence of the Blessed Sacrament exposed, 93; of High Mass for the Dead, 94; of the Absolution for the Dead after High Mass, 95; of Vespers, 103; of Vespers in presence of the Blessed Sacrament exposed, 113; of Vespers for the Dead, 114; of Benediction of the Blessed Sacrament, 116; of the *Asperges* before Solemn High Mass, 122; of Solemn High Mass, 128; of Solemn High Mass before the Blessed Sacrament, 150; of Solemn High Mass before the Bishop when vested in cope, 153; when vested in *cappa*, 156; of Solemn High Mass for the Dead, 157; of the Absolution after Solemn High Mass, when the body is present, 158; when the body is not present, 163; at the funeral of a priest, 161.
- Chasuble**, how held during the Elevation at Mass, 43, 60, n.
- Cleanliness**, exterior, of the sanctuary-boys, 13; interior purity of soul, 14.
- Communion**, how the head, body, eyes, and tongue are held when receiving, 18; faults to be avoided while receiving, 18; of the Rev. clergy and sanctuary-boys, 28, 29; of the server and of the people at Low Mass, 65, 66; of the acolytes and of the people at High Mass, 91, 92.
- Compline**, postures to be observed by the sanctuary-boys during, 27.
- Conduct**, exterior conduct of the sanctuary-boys about the church and in the sanctuary, 13.
- Cope**, how held, 43; supported by an iron bracket in the sacristy, 70, n.; color of, when used at Vespers, 103, n.
- Cross**, processional, how carried, 37; Archiepiscopal, how carried, 38, n. See SIGN OF THE CROSS.
- Cruets**, presenting the, 36; kissing the, 58, n.; how held when pouring water on the fingers of the celebrant, 58, n.
- Deacon**, incensed with two swings of the censor, 42.

Elevation, faults to be avoided while bowing the head during the, 16; holding the chasuble during the, 43.

Epistle, by whom said or sung during High Mass, 81, n.

Exorcist, E. signifies exorcist, 20; the acolyte who carries the holy-water vessel, 20, n.; ceremonies of, at the Absolution for the Dead after High Mass, 96; at the *Asperges*, given before Solemn High Mass, 123; at the Absolution for the Dead, after Solemn High Mass, 158; at the funeral of a priest, 161.

Finger-towel, how held by the server at Low Mass, 58, n.; not to be used as a communion-cloth, 65, n.

Genuflections, simple, double, 17; uniformity to be observed when several persons make, 17; rules for, during processions, 31.

Hands, when and how joined, 15, 16; objects generally presented with the right hand, 35; exception to this rule, 35, n.

High Mass, postures to be observed by the sanctuary-boys during, 25; candles held lighted during High Mass for the Dead, 30; vesting the celebrant before, 34; things to be prepared for, ceremonies of the acolytes during, 76; Communion of the acolytes during, 91; High Mass in presence of the Blessed Sacrament exposed, 93; High Mass for the Dead, 94.

Holy-Water not to be taken in entering the sanctuary before the *Asperges*, 23; blessing of, in the sacristy, 71.

Incense-Boat, presenting the, 36; carrying the, 39.

Incensing, kinds of, manner of, 41; objects and persons incensed with three double swings of the censer, with two double swings, with one double swing, with one single swing, 41, 42; order to be followed in incensing the clergy, 42, n.

Inclinations, simple, moderate, profound, 16; faults to be avoided in making the profound, during the Elevation, 16, n.

Laudate may be omitted or replaced by

any other chant at the end of Benediction, 28.

Low Mass, things to be prepared for, 44; answering the prayers at, 45; ceremonies of the server during, 51.

Manual, directions for the use of the, 18.
Mass, postures to be observed by the sanctuary-boys during High Mass, 25; special ceremonies of the sanctuary-boys who assist at High Mass for the Dead, 30; vesting of the celebrant before Low Mass, 33; answering the prayers at Low Mass, 45; ceremonies of the server at Low Mass, 51; at Low Mass in presence of the Blessed Sacrament, 67; at Low Mass of the Bishop, 68; at Low Mass in presence of the Bishop, 69; at Low Mass for the Dead, 69; things to be prepared for High Mass, ceremonies of the acolytes during High Mass, 76; things to be prepared before Solemn High Mass, 128; Solemn High Mass before the Bishop when vested in cope, 153; when vested in *cappa*, 156; Solemn High Mass for the Dead, 157.

Master of Ceremonies, manner of putting on and taking off the surplice, 15; joining the hands, 15; making salutations and genuflections, 16, 17; M. signifies master of ceremonies, 20; duties of, during processions, 31; assisting the celebrant to vest before Vespers, 34; before Benediction of the Blessed Sacrament, 35; presenting the incense-boat to the celebrant, 36; duties of, at the Absolution for the Dead after High Mass, when the body is present, 96; when the body is not present, 101; during the Absolution given in a less solemn manner, 102; duties of during Vespers celebrated by a priest in cope, 103; during Vespers in presence of the Blessed Sacrament, 116; during the *Asperges* before Solemn High Mass, 123; during Solemn High Mass, 128; during Solemn High Mass in presence of the Blessed Sacrament, 150; during Solemn High Mass before the Bishop when vested in cope, 153; when vested in *cappa*, 156; during Solemn High Mass for the Dead, 157; during the Absolution for the Dead after Solemn High Mass, when the body is present, 158; when the body is not present, 163; at the funeral of a priest, 161.

Missal, carrying the, to the altar before Low Mass, 40; sometimes used in the

- sacristy for blessing the water used at the *Asperges*, 71, n.
- Movements**, sanctuary-boys to avoid haste and precipitation in their, 18; faults to be avoided in moving from one position to another, 18; directions for aiding certain movements of the celebrant, 42.
- Pax**, how given and how received, 145, n.
- People**, to be incensed with one single swing of the censer, 42; communion of, during Low Mass, 66; sprinkling of, during the *Asperges*, 74; communion of, during High Mass, 92.
- Plates**, adaptation of, to each particular sanctuary, 18; signs and abbreviations used in the, 20, 21.
- Postures** to be observed during the *Asperges*, during High Mass, during the Absolution for the Dead, during Vespers, during Compline, during Benediction of the Blessed Sacrament, 25, 26, 27, 28.
- Processional Cross**, how carried, 37.
- Processions**, rules for, 31; ceremonies of thethurifer during processions of the Blessed Sacrament, 38; duties of the masters of ceremonies during, 31, 161, n.
- Questions**, on Chapter I., 21; on Chapter II., 32; on Chapter III., 44; on Chapter IV., 70; on Chapter V., 75; on Chapter VI., 94; on Chapter VII., 102; on Chapter VIII., 115; on Chapter IX., 122; on Chapter X., 127; on Chapter XI., 149; on Chapter XII., 153; on Chapter XIII., 156; on Chapter XIV., 158; on Chapter XV., 163.
- Relics of the Saints**, profound bow made in passing before, during a procession, 32; meaning of notable relic, 32, n.; incensing of, 42.
- Rev. Clergy**, incensing of, 42; Communion of, 28, 66.
- Salutations**, what is understood by, 16, n.; how made, 16; when omitted, 17.
- Sanctuary-Boys**, two classes of, 13; general dispositions and conduct of, 13; ceremonies common to all the, 14; should learn by heart the ceremonies and rehearse the same, 20; order to be observed by, in the sacristy, 22; when entering the sanctuary, 23; when leaving the sanctuary, 24; postures observed by, during the *Asperges*, during High Mass, during the Absolution for the Dead, during Vespers, during Compline, during Benediction of the Blessed Sacrament, 25, 26, 27, 28; communion of the 28; incensing the, 42.
- Server**, putting on and taking off the surplice, lighting and extinguishing the candles, joining the hands, 15; genuflections made by the, 17; movements of the, 18; S. signifies server, 20, n.; vesting the celebrant before Low Mass, 33; carrying the Missal, 40; making necessary preparations for Low Mass, 44; answering the prayers at Low Mass, 45; ceremonies of, at Low Mass, 51; communion of, at Low Mass, 65; ceremonies of, at Low Mass in presence of the Blessed Sacrament, 67; at Low Mass of the Bishop, 68; at Low Mass in presence of the Bishop, 69; at Low Mass for the Dead, 69.
- Sign of the Cross**, how made, 14; when made during Low Mass, 54, n.
- Solemn High Mass**, things to be prepared for, 128; ceremonies of, 128; Solemn High Mass in presence of the Blessed Sacrament exposed, 149; before the Bishop vested in cope, 153; before the Bishop vested in *cappa*, 156; Solemn High Mass for the Dead, 157.
- Subdeacon**, S. signifies subdeacon, 20, n.; incensed with two double swings of the censer, 42; incenses the Blessed Sacrament during the Elevation at Solemn High Mass for the Dead, 157.
- Surplice**, care to be taken of the, 14; putting on and taking off the, 15.
- Thurifer**, never to use the towel reserved for the priests who celebrate Mass, 14, n.; putting on and taking off the surplice, 15; joining the hands, 15; salutations, genuflections made by, 17; T. signifies Thurifer, 20; presenting the incense-boat, 36; presenting the censer, 37; carrying the censer, 38; carrying the incense-boat, 39; duties of, at the Absolution for the Dead after High Mass, when the body is present, 96; when the body is not present, 101; when the Absolution is given in a less solemn manner, 102; ceremonies of, during Vespers, 103; dur-

ing Vespers in presence of the Blessed Sacrament exposed, 113; during Benediction of the Blessed Sacrament, 116; during the *Asperges* given before Solemn High Mass, 123; during Solemn High Mass, 123; during Solemn High Mass in presence of the Blessed Sacrament exposed, 150; during Solemn High Mass before the Bishop, when vested in cope, 153; when vested in *cappa*, 156; during Solemn High Mass for the Dead, 157; during the Absolution after Solemn High Mass for the Dead, when the body is present, 158; when the body is not present, 163; during the Absolution for a deceased priest, 161.

Torch-Bearers, marked on the plates by the numerals 1, 2, 3, 4, 20; carrying the torches, 40; ceremonies of, during High Mass, 86; during Benediction of the Blessed Sacrament, 116; during Solemn High Mass, 141, 143; during Solemn High Mass before the Blessed Sacrament

exposed, 150; during Benediction after Solemn High Mass before the Blessed Sacrament exposed, 152.

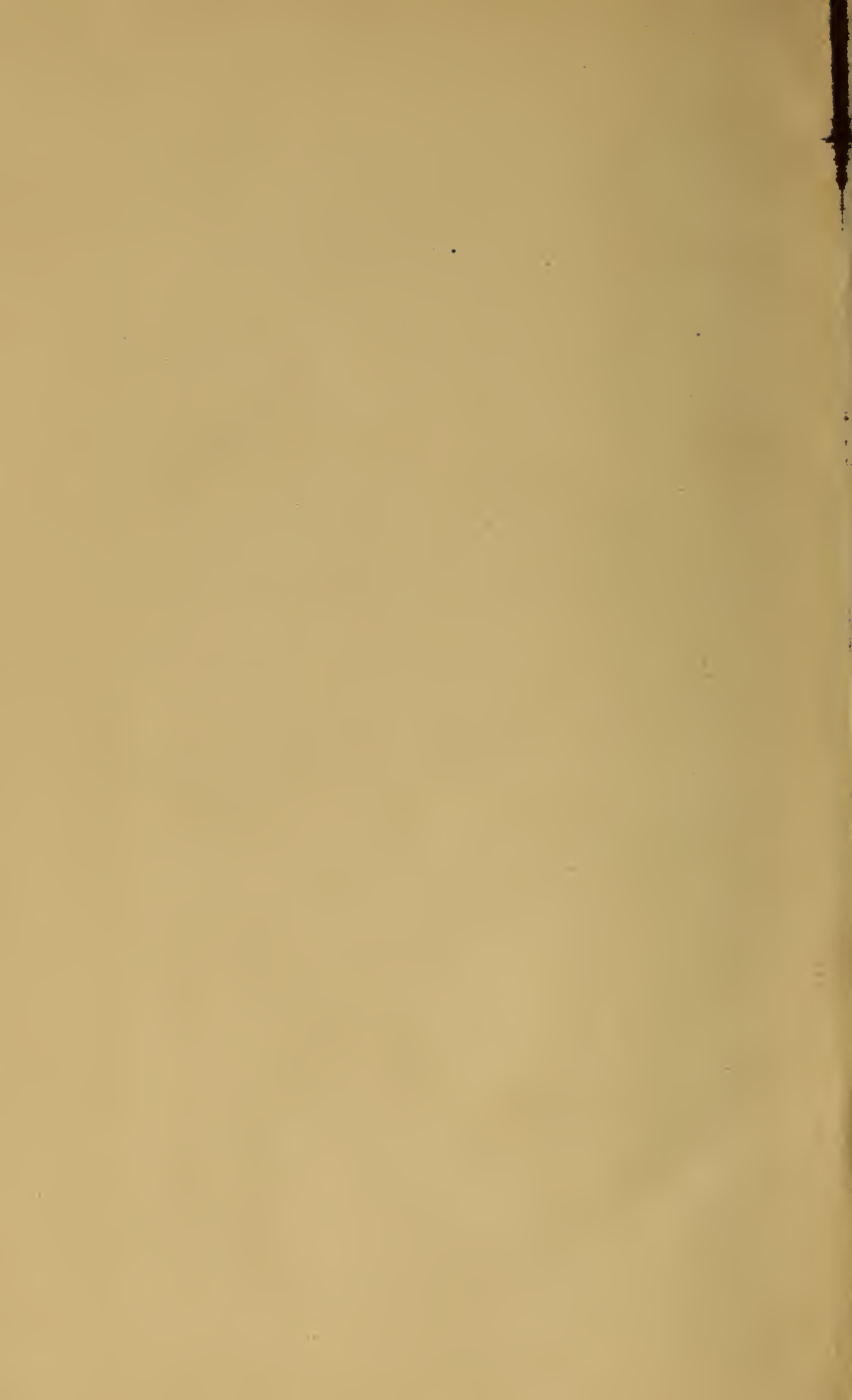
Torches, how carried, 40.

Veil of the Chalice folded by the server at Low Mass, 57, n.; never to be used as a communion-cloth, 65, n.; carried from the Epistle to the Gospel side after communion at Solemn High Mass, 146, n.

Vespers, postures to be observed by the sanctuary-boys during, 27; vesting of the celebrant before, 34; things to be prepared for, 103; celebrated by a priest vested in cope, 103; in presence of the Blessed Sacrament exposed, 113; for the Dead, 114.

Vesting of the celebrant before Low Mass, 33; before the *Asperges*, High Mass, Absolution for the Dead, and Vespers, 34; before Benediction of the Blessed Sacrament, 35.

THE END.



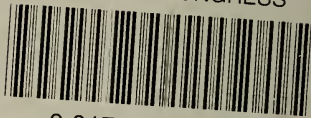
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